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11.6

Vācaka Śrīmad Umāsvāti's

Praśamarati - Prakaraṇa

Translation and Appendixes in English

By

Mahesh Bhogilal

Edited by

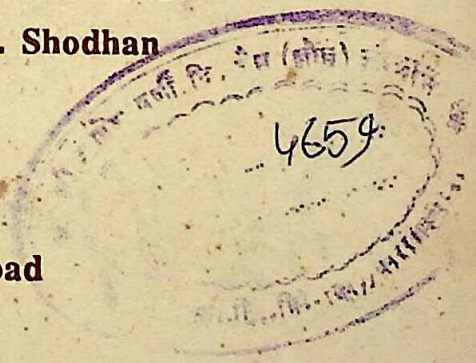
V.M. Kulkarni,
M.A., Ph.D.

Published By

Mrs. Nita M. Bhogilal

Mrs. Vimalaben S. Lalbhai

Mrs. Diniben N. Shodhan



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About the Work

Umāsvāti's most famous work is the *Tattvārthādhigama-Sūtra*. It is recognised as an authority by both Śvetāmbaras and Digambaras. His *Praśamarati-Prakaraṇa*, "Treatise on the Joys of Peace of the Soul", 'is a religious - philosophical work, also possessing literary merit.' It briefly yet lucidly deals with, among other things, the duties of a householder and of a monk, the 12 Bhāvanās, Kṣapaka-Śreṇi, the Six Substances, the Nine Concepts of Reality, Saptabhaṅgi and the way to Mokṣa.

The translator has felt this book to be an excellent exposition of the Eternal Philosophy, a philosophy which ultimately leads man to true and Eternal Happiness within oneself.

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With Compliments
From the Publishers.

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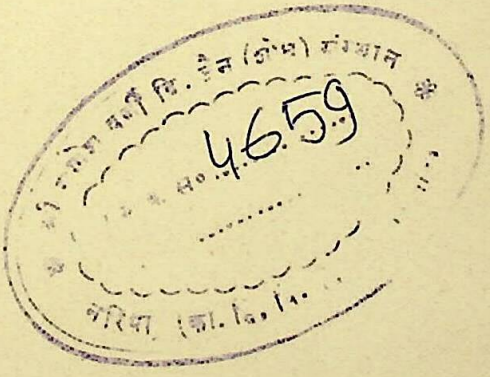
Dr. K.C. Jain

10.9.91

श्री गणेश वर्णी संस्थान
नरिया वाराणसी की

ओर से

12.2.2009



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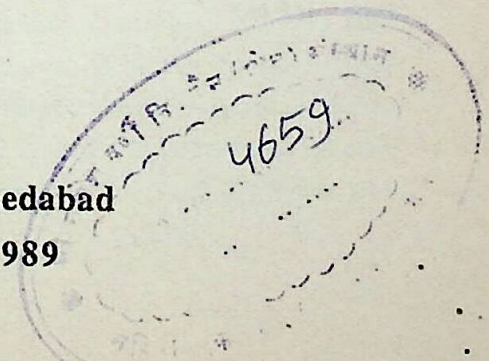

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Publishers' Note

Mahesh, who rendered Vācaka Umāsvāti's *Praśamarati Prakaraṇa* into English, was a Yogabhraṣṭa of the Bhagavad-gītā, born in the cultured and wealthy family of Bhogilals. He was extraordinarily brilliant with a razor-sharp intellect. He had achieved distinction in the academic field but that success did not bring him peace and tranquillity of mind. By nature he was deeply religious and he had a tremendous fascination for the monastic way of life. Although born as a Jain, he believed with Samadarśī Ācārya Haribhadra :

पक्षपातो न मे वीरे न द्वेषः कपिलादिषु ।
युक्तिमद्वचनं यस्य तस्य कार्यः परिग्रहः ॥

He used to visit off and on Jain Munis, discuss various matters pertaining to Jain Dharma and Philosophy. With equal devotion he used to attend lectures on the Bhagavad-gītā delivered by Svāmī Cinmayānanda. He took legitimate pride in Ancient Indian Culture. He made no pretence to Sanskrit scholarship but he had profound love for Sanskrit. Vācaka Umāsvāti's *Praśamarati Prakaraṇa,* "Treatise on the Joys of Peace of the Soul" exercised profound influence on his mind. He read it over and over again with the help of a Gujarati translation. Later he sat at the feet of eminent Jain Sādhus, heard their discourses, got his doubts and difficulties clarified from them and when he felt confident that he had properly understood and grasped the deep meaning of this text he decided to render it into English for the benefit of English knowing scholars who are interested in Jain Dharma and

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Philosophy but do not have adequate knowledge of Sanskrit or modern Indian languages like Gujarati into which it is translated. This is, as far as we know, the first ever translation into English of *Praśamarati - Prakaraṇa*. If it is found useful by English - knowing readers, the soul of Mahesh who is no more with us, will feel his labours amply rewarded.

We take the opportunity to thank Dr. V.M. Kulkarni for going through the translation and editing the complete work. Our family have had the good fortune of associating with him for the last several years. It was at his suggestion and encouragement that we got the idea of publishing Mahesh's work. Without his help it would not have been possible to have this work published. We are deeply indebted to him.

We also would take this occasion to thank Mrs. Shailaja G. Barve and Shri. G.G. Barve of Veda Vidya Mudranalaya, Pune, for executing the work readily and attractively.

Mrs Nita M. Bhogilal
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Near Nagari Eye Hospital,
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About the Translator

Born in 1938, Mahesh Bhogilal obtained his B.A. in June, 1959 and M.A. in April 1962 from ST John's College, University of Cambridge (U.K.). The subject of study was mechanical science (i.e. Engineering) courses in all the basic fields of engineering. As a result of a "First" in the examination he was awarded the College prize in 1957.

Massachusetts Institute of Technology Cambridge U.S.A.:

From September 1962 to March 1965 studied at the above Institute at the Alfred Sloane's School of Management. Ranked among the top four students in the batch of 1962 Post Graduate students. Hence, was allowed to go to the Ph.D. Section without completing the Master's Thesis. While at M.I.T. he was thrice receipient of Tuition scholarship and in his last year was a Ford Foundation Fellow. He was the Editor of the Industrial Management Review. His area of specialisation was **"Organization"** though he had formerly studied management and business subjects. These included Marketing, Micro and Macro Economics, Labour, Accounting and Finance, Industrial Dynamics - here worked under Professor J.W. Forrester; Operations (e.g. Production) Management, Organization Change - here worked under Professor Mc. Gregor and Professor Warran Dennis - the latter was his Thesis Advisor. While at M.I.T. he was taken as a member for the TAU BETA PAI Society for high academic performance.

However he joined the family business prior to completion of the Ph.D.

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ज्ञान-क्रियाभ्यां मोक्षः ।

तज्ज्ञानमेव न भवति
यस्मिन्नुदिते विभाति रागगणः ।

तमसः कुतोऽस्ति शक्ति-
र्दिनकर-किरणाग्रतः स्थातुम् ॥

रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषां
नृणामेको गम्यस्त्वमसि पयसामर्णव इव ।

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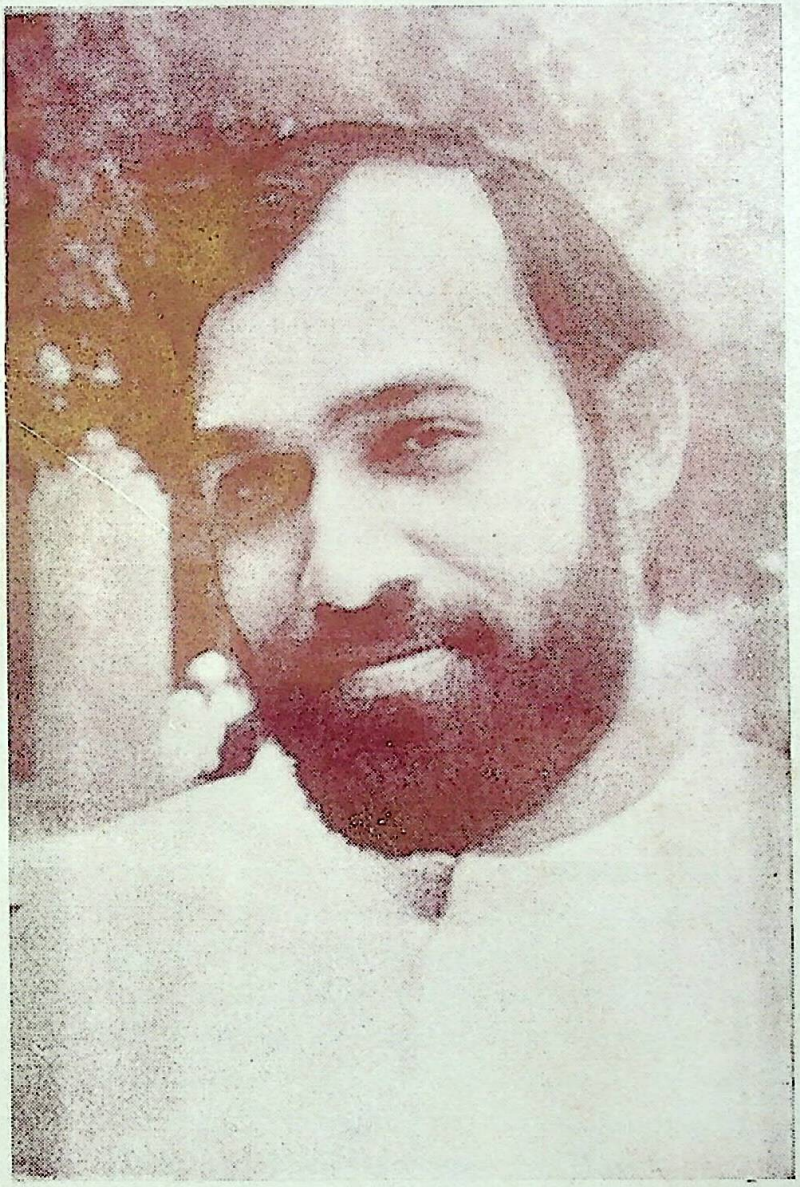

MAHESH BHOGILAL

14th March 1938

to

27th May 1983

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Translator's Preface

The translator is deeply aware of his limitations on a number of grounds. Firstly, he has little knowledge of Sanskrit without which it is well nigh impossible to understand the profound and varied meaning of the various couplets in this book. Secondly, his knowledge of the subject itself is poor. However, on the positive side is his deep and abiding interest in trying to learn what the subject is about and of course there was the benefit of having great saints, who would be close to experiencing some of the truths of this book, translate it in the vernacular, and go over the English translation, to ensure that the essence is not lost.

From this understanding or rather from this translation into the vernacular, which was done orally by the Saints the translator has tried to put English words to the same, which were gone over by Pūjya Muni Śrī. Tattvānandavijayajī and Pūjya Muni Śrī Jambūvijayajī. In trying to do this, the emphasis has been in capturing the meaning and the spirit behind the meaning. Therefore, in many instances there is not an absolute literal sticking to the original words. Those who do know Sanskrit are well aware how difficult it is to translate Sanskrit into English, some of the concepts do not exist at all in English for one, and secondly, the construction of English is so very different from that of Sanskrit. Therefore, the translator has retained in the translation certain Sanskrit words, although he has tried his best to render them in English. But knowing very well that this English equivalent would be inadequate, these words have been retained so that the reader who knows Sanskrit as well as English would be in a better position to 'feel' what the author has been trying

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to say.

These verses are for Svādhyāya which means constant and repeated study; and when one does this it will almost mean learning the verses by heart. Pūjya Patañjali-ṛṣi in his Yoga-sūtra points to "तज्जपस्तदर्थनम्" as a way of entry into Spirituality.

The three aspects of Japa are: (they normally apply to Mantra but are relevant here): constant repetition, keeping the meaning (Artha) alive in the mind and thereby generating the necessary changes in the personality (Bhāva).... Now in actual practice, when one tries to do this, one finds it well nigh impossible to keep the mind steady to achieve all the three aspects - in fact, even the first two aspects rarely seem to merge : One finds onself muttering the words away while the mind is busy with some other antics. So the question arises: Should one, therefore, stop the recitation? A definite "No" is the answer in the Indian tradition. Why is this ?

Here a couple of examples are given. When you bathe and apply soap and water to your body in any unmindful way does it not become somewhat cleaner ? So also, the impure soul - Ātman by the repetition of the words of the Great Men. Further, in the verses of *Praśamarati* published in this book a very very brief sketch is given of the Theory of Karma (which is a very important and distinctive feature of the Jain Scriptures - and on which very many Granthas exist), and here the reference is to Karmic particles that get stuck to the Ātman. These sub-atomic particles are not a metaphor to the Jains they are a Fact, and their conjunction with the Ātman, is referred to as the Kārmaṇa body. The removal of them is the goal of their entire teachings. In this removal the vibration/sounds of the words of the Great Writer/ Speaker play the role of emery paper on the sticky Karmic dust which covers the Ātman. They say slowly, indeed very very

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slowly, if the Artha and Bhāva are absent but surely, these particles shall be rubbed off, by the repeated recitation of the words of the Great Writer. Hence the prescription against stopping it.

Now the question is: In which language to thus repeat the verses? In English (or in any other language known best to the student), or in the language of the Great Writer ? The Indian tradition very strongly believes that to repeat the words (i.e. its translation) in any other language than that of the Great Writer would in the long run cloud the meaning thereof. Another pertinent question is: Why repeat it so often? Did the great Ṛṣis of the past learn and teach the Śāstras from memory only because the writing and printing facilities were not there? It does not seem so to the translator, it is because, the simple and yet immensely profound depths of religion can never be reached by reading and understanding the Śāstras intellectually, that they insisted on memorizing - so that the knowledge has every chance to merge into the student's personality. The knowledge had to be in the words of the men who *were* that knowledge and not those who merely knew or understood that knowledge; so that as the beginner repeats it again and again, it slowly but surely unfolds its depths as it applies to the student in every moment of his everyday life. This also is a reason for not giving a long explanatory commentary on the translation, or adopting the methodology of a critical translation.

Thus for the fortunate who know Sanskrit there is the original verse; and for others, the translation in English (which at best is only a partial and incomplete reflection of the great Vācaka's knowledge but which, undoubtedly, at some time will become fuller for the seeker, who follows this Ancient Methodology of reaching the Eternal Wisdom.)

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The reading class which has been kept in view and for which a free style of translation has been adopted, is the large number of foreign students, seekers, etc. who flock to our country and our own countrymen in search of the kind of knowledge that this book expounds. The translator has felt this book to be an excellent exposition of the Eternal Philosophy, a philosophy which ultimately leads man to true and Eternal Happiness within oneself.

Finally, it should be understood that any knowledge from a book ultimately has severe limitations and those who seek to know the truth by their own experience, would have to go much further; and this further means listening to people who have achieved somewhat greater heights than oneself and then following the path that has been rigorously laid down by them. In this, reading has a certain place, but it has only a limited place. This should never be forgotten by the true seekers.

Mahesh Bhogilal

Bombay
1st October 1982

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Appendix I

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(Referred to in Verse No. 204)

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Appendix VI

Fivefold Classification of Right Conduct
(Referred to in Verse Nos 228-229)

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2. A simple Gujarati translation with explanation by Pūjya Muni Śrī Rajaśekharavijayaji is available at Shree Kesarbai Jain Jñāna Mandir, Patan (North Gujarat).

3. A Gujarati translation with a long commentary by Pūjya Muni Sri Bhadraguptavijayajī is published by Vishvakalyan Prathisthana Trust, Sanghvi Pole, Mehsana. (North Gujarat).

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पंचनमोक्कारमंगलसुत्तं

नमो अरिहंताणं।	Salutations to (all) the Arihantas.[1]
नमो सिद्धाणं।	Salutations to (all) the Siddhas.[2]
नमो आयरियाणं।	Salutations to (all) The Ācāryas.[3]
नमो उवज्झायाणं।	Salutations to (all) Upādhyāyas.[4]
नमो लोए सव्वसाहूणं।	Salutations to (all) the Sādhus in the Cosmos.[5]
एसो पंच नमुक्कारो।	These five salutations together destroy all the sins; and they are the most auspicious of all that is good and auspicious.
मंगलाणं च सव्वेसिं।	
पढमं हवइ मंगलं॥	

---

1. "Arihantas" - These are all the souls who have reached Kevala Jñāna or Omniscience and possess the twelve unique qualities in this bodily life and as a result of which, who have preached and are preaching the way to liberation to all beings.
2. "Siddhas" - These are all the souls who have liberated themselves and therefore are said to have reached Mokṣa.
3. "Ācāryas" - These are all the souls till date who have shown and are showing the way to the right conduct.
4. "Upādhyāyas" - These are all the souls till date who have given and are giving knowledge.
5. "Sādhus" - These are all the souls till date who have done and are doing the various activities that are shown as lying on the path of Liberation. These activities are known as Sādhanā.

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वाचकमुख्य-श्रीमद्-उमास्वाति विरचितं प्रशमरतिप्रकरणम्

नाभेयाद्या : सिद्धार्थराजसूनुचरमाश्चरमदेहा : ।
पञ्चनवदश च दशविधधर्मविधिविदो जयन्ति जिना : ॥१॥

जिनसिद्धाचार्योपाध्यायान् प्रणिपत्य सर्वसाधूंश्च ।
प्रशमरतिस्थैर्यार्थं वक्ष्ये जिनशासनात्किंचित् ॥२॥

यद्यप्यनन्तगमपर्यायार्थहेतुनयशब्दरत्नाढ्यम् ।
सर्वज्ञशासनपुरं प्रवेष्टुमबहुश्रुतैर्दु:खम् ॥३॥

श्रुतबुद्धिविभवपरिहीणकस्तथाप्यहमशक्तिमविचिन्त्य ।
द्रमक इवावयवोच्छकमन्वेष्टुं तत्प्रवेशेप्सु : ॥४॥

बहुभिर्जिनवचनार्णवपारगतै : कविवृषैर्महामतिभि : ।
पूर्वमनेका : प्रथिता : प्रशमजननशास्त्रपद्धतय : ॥५॥

ताभ्यो विसृता : श्रुतवाक्पुलाकिका : प्रवचनाश्रिता : काश्चित् ।
पारम्पर्यादुच्छेषिका : कृपणकेन संहृत्य ॥६॥

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Vācaka Srīmad Umāsvāti's

Praśamarati - Prakaraṇa

1. Glory and Victory to all the 24 Jineśvaras beginning with Śrī Ṛṣabhadeva, the son of Nābhirāi, to Śrī Vardhamāna, (Mahāvīra), the son of king Siddhārtha, who in their last bodily state showed the way to the 10 kinds of Dharma.

2. After prostrating myself before Jineśvaras, Siddhas, Ācāryas, Upādhyāyas and Sādhus, I shall say a few things in accordance with the utterances of these Jineśvaras, so that non-attachment or the distaste of all worldly things, becomes firm.

3. This religion of the Omniscient, which is full of jewels, namely, the infinite ways of explaining, the many synonyms and similar words, the many relative ways of reasoning and comprehending, and the many words, used (in explaining the true Dharma) - is, however, very difficult to enter for men of little knowledge like my self.

4. Into this "city of religion", even though I am bereft of knowledge and am of a little intelligence, I wish to enter without thought of my inadequacies, so that I may pick up a few of the remaining notes of this - the greatest convoy of Religion - just as a beggar enters the city to pick up a few grains of food (which have fallen on the road when the convoy carrying grains has passed.)

5. These great preachings of the Jinas (Jinavacana) are like an ocean. And many great poets, and learned men who have crossed to the other shore, have written many works that lead to true non-attachment (Vairāgya).

6. Some of what they have said and also that which is according to the 12 original Āgamas both these, because of repeated passing

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तद्भक्तिबलापितया मयाप्यविमलाल्पया स्वमतिशक्त्या।
प्रशमेष्टतयानुसृता विरागमार्गैकपदिकेयम् ॥७॥

यद्यप्यवगीतार्था न वा कठोरप्रकृष्टभावार्था।
सद्भिस्तथापि मय्यनुकम्पैकरसैरनुग्राह्यम् ॥८॥

कोऽत्र निमित्तं वक्ष्यति निसर्गमतिसुनिपुणोऽपि वा ह्यन्यत्।
दोषमलिनेऽपि सन्तो यद्गुणसारग्रहणदक्षा: ॥९॥

सद्भि: सुपरिगृहीतं यत्किञ्चिदपि प्रकाशतां याति।
मलिनोऽपि यथा हरिण: प्रकाशते पूर्णचन्द्रस्थ: ॥१०॥

बालस्य यथा वचनं काहलमपि शोभते पितृसकाशे।
तद्वत्सज्जनमध्ये प्रलपितमपि सिद्धिमुपयाति ॥११॥

ये तीर्थकृत्प्रणीता भावास्तदनन्तरैश्च परिकथिता:।
तेषां बहुशोऽप्यनुकीर्तनं भवति पुष्टिकरमेव ॥१२॥

यद्वद्विषघातार्थं मन्त्रपदे न पुनरुक्तदोषोऽस्ति ।
तद्वद्रागविषघ्नं पुनरुक्तमदुष्टमर्थपदम् ॥१३॥

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on by word of mouth, have become scarce; so I have, like a beggar gathered these precious words.

7. I have meditated, with devotion, on these few remaining words (of the Jineśvara Bhagvān). Because of this devotion, I am blessed with some little discrimination (Mati which is not so pure as that of the ancient Ācāryas) - and relying on this discriminative intelligence, I have written this, which is like a small path, that will lead to the entry of the world of non-attachment (Vairāgya).

8. Though whatever I am saying is really not very honourable, (in comparison to the sayings of other great men), nor is its meaning deep and profound, nor is it of a very high standard, my kind and noble readers will be graceful towards my words.

9. Who, among men of high and innate intellect, can tell why is it, that saints are expert at gathering the essence of all goodness, even from things (or words) which are not free from defects ? (It is simply the nature of saints to be so !)

10. If great men support with due respect, a thing which has no profundity, it, none the less, gets some glory; just as the deer (i.e. deer shaped dark spot) in the full moon shines.

11. Just as the twittering talk of a small child, amidst its parents, none the less gives much pleasure to them; similarly in the assembly of noble souls, even ramblings uttered get renown.

12. Those preachings which have been propounded by the Tirthaṅkaras, and which have been, later, again and again repeated by the succeeding Ācāryas; the expression of these many more times, does lead to greater and greater benefit. (For explanation of 'Tīrthaṅkara' vide Appendix III.)

13. Just as the same medicine, which was used before to alleviate a particular illness, is taken again and again to cure similar diseases; in the same way, to remove the pains which are caused by passions (Rāga), we should repeatedly study the

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यद्वदुपयुक्तपूर्वमपि भेषजं सेव्यतेऽर्तिनाशाय।
तद्वद्रागार्तिहरं बहुशोऽप्यनुयोज्यमर्थपदम् ॥१४॥

वृत्त्यर्थं कर्म यथा तदेव लोकः पुनः पुनः कुरुते।
एवं विरागवार्तहितुरपि पुनः पुनश्चिन्त्यः ॥१५॥

दृढतामुपैति वैराग्यभावना येन येन भावेन।
तस्मिंस्तस्मिन् कार्यः कायमनोवाग्भिरभ्यासः ॥१६॥

माध्यस्थ्यं वैराग्यं विरागता शान्तिरुपशमः प्रशमः।
दोषक्षयः कषायविजयश्च वैराग्यपर्यायाः ॥१७॥

इच्छा मूर्च्छा कामः स्नेहो गार्ध्यं ममत्वमभिनन्दः।
अभिलाष इत्यनेकानि रागपर्यायवचनानि ॥१८॥

ईर्ष्या रोषो दोषो द्वेषः परिवादमत्सरासूयाः।
वैरप्रचण्डनाद्या नैके द्वेषस्य पर्यायाः ॥१९॥

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preachings which are pregnant with great meaning.

14. Just as fault of repetition is not ascribed to chanting the same Mantra again and again, to remove the poison (from one who has got it); similarly there is nothing wrong, in repeating the preachings, which are full of great and latent meanings, and which are an antidote to the poison of passions (Rāga-viṣa).

15. Just as people engage themselves in the same activities again and again, for the sake of their livelihood, similarly in order to contain oneself in the state of true non-attachment (Vairāgya), one should constantly and repeatedly ponder over these meaningful preachings.

16. From whichever Bhāva i.e. thoughts and objects non-attachment (Vairāgya) becomes firm and everlasting, repeated attempts should be made in the study, by thoughts, words and actions, of those same Bhāvas.

17. Vairāgya (non-attachment) is known by these synonyms: Mādhyasthya (neither Rāga nor Dveṣa, in one's activities). Vairāgya (complete absence of Rāga and Dveṣa), Virāgatā (attachmentlessness), Śānti (when Rāga and Dveṣa are not active, Upaśama, Praśama (partial and complete suppression (resp.) of Rāga and Dveṣa), Doṣa-kṣaya (complete destruction of all defects i.e. Rāga and Dveṣa) and Kaṣāya-Vijaya (victory over Kaṣāya i.e. the "great defects" of anger, pride, treachery and greed).

18. Rāga (attachment) is known by these synonyms : Icchā (wishes) Mūrcchā (greed), Kāma (attraction towards the pleasurable), Sneha (special love and affection), Gārdhya (constant acquisitiveness), Mamatva (the sense of "I" and "Mine".) Abhinandana (satisfaction in worldly success), and Abhilāṣa (desire and longing).

19. Dveṣa (aversion) is known by these synonyms : Īrṣyā (envy) Roṣa (anger), Doṣa (vice/fault), Dveṣa (dislike), parivāda (to pu

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रागद्वेषपरिगतो मिथ्यात्वोपहतकलुषया दृष्ट्या।
पञ्चास्रवमलबहुलार्तरौद्रतीव्राभिसंधान : ॥२०॥

कार्याकार्यविनिश्चयसंक्लेशविशुद्धिलक्षणैर्मूढ :।
आहारभयपरिग्रहमैथुनसंज्ञाकलिग्रस्त : ॥२१॥

क्लिष्टाष्टकर्मबन्धनबद्धनिकाचितगुरुर्गतिशतेषु।
जन्ममरणैरजस्रं बहुविधपरिवर्तनाभ्रान्त : ॥२२॥

दु:खसहस्रनिरन्तरगुरुभाराक्रान्तकर्षित : करुण :।
विषयसुखानुगततृष : कषायवक्तव्यतामेति ॥२३॥

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forth others' faults), Matsara (jealousy), Asūyā (prolonged non-forgiveness), Vaira (enmity), and Pracaṇḍana (anger which provokes anger in others).

20,21,22,23. The Ātman which has the following defects is known as (being full of) Kaṣāya:

Because of wrong faith his vision is unclean, and hence he is continuously enveloped in Rāga and Dveṣa. This in turn, makes, that Jīva continuously do Ārta and Raudra Dhyāna (or the impure meditation). (Explanation : It is held that all beings do the pure or the impure kinds of Dhyāna. Dhyāna, briefly speaking, is to concentrate on something to the exclusion of all else. Thus when one wishes (and gets so preoccupied with the thought attendant with the wishes) to escape the unpleasant and get the pleasant in life, he is said to be in Ārta Dhyāna. When such a wish becomes a compulsion and takes total possession of oneself (e.g. before committing a murder), he is said to be in Raudra Dhyāna; which is; therefore, a far more degraded Dhyāna. (The two Pure Dhyānas are Dharma and Śukla. The latter is far more pure and elevated than the former).

Because of this impure Dhyāna, (and through the five senses and the five sins - namely killing, lying, stealing, non-celibacy and gathering/ aggrandizing these are the five types of Āśrava (inflow) of Karmas, which results in the Ātman being covered with many impurities.

Thus he is unable to discriminate between right and wrong action; he is unable to distinguish between right and wrong thoughts; and ultimately becomes Mūḍha (stupid). Hence he is jammed into the following four trains of thought regarding : 1) food, 2) fear, 3) search for things to gather, and 4) sexual pleasure.

Hence the very powerful eight Karmas are formed in an

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स क्रोधमानमायालोभैरतिदुर्जयै : परामृष्ट :।
प्राप्नोति याननर्थान् कस्तानुद्देष्टुमपि शक्त : ॥२४॥

क्रोधात्प्रीतिविनाशं मानाद् विनयोपघातमाप्नोति ।
शाठ्यात्प्रत्ययहानिं सर्वगुणविनाशनं लोभात् ॥२५॥

क्रोध : परितापकर : सर्वस्योद्वेगकारक : क्रोध : ।
वैरानुषङ्गजनक : क्रोध : क्रोध : सुगतिहन्ता ॥२६॥

श्रुतशीलविनयसंदूषणस्य धर्मार्थकामविघ्नस्य।
मानस्य कोऽवकाशं मुहूर्तमपि पण्डितो दद्यात् ॥२७॥

मायाशील : पुरुषो यद्यपि न करोति किंचिदपराधम्।
सर्प इवाविश्वास्यो भवति तथाप्यात्मदोषहत : ॥२८॥

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indestructible manner (i.e. under any circumstance must be endured in future when they come to fruition. He is thus a burden to himself and others.Inevitably, he will undergo hundreds of transformations through the cycles of birth and death while remaining in a constant state of innumerable delusions. Because of these endless cycles, the Jīva is crushed by the weight of a myriad of pains and difficulties, and therefore is in a most pitiable condition (deserving the greatest compassion). Further, he is continuously and unendingly thirsty for and after the pleasures of the senses.

24. That Jīva, who is under the sway of these four passions of Anger (Krodha), Pride (Māna), Treachery or Deceit (Māyā) and Greed (Lobha) - which are very invincible - he lands himself in endless difficulties. So many and varied are his pains and difficulties, that who can even enumerate them fully?

25. Anger destroys all affection and love, Pride destroys all humility, Deceit destroys the confidence of others in oneself, and Greed destroys all good qualities. (Because greed is such that it is a severe obstacle to Dharma.)

26. Anger leads to a great deal of uneasiness in oneself; Anger produces dejection in one and all; Anger causes enmity and it destroys the good future births (i.e. of being reborn as a human being or a Deva - the denizen of heaven).

27. Pride leads to defects in one's knowledge, in one's good conduct, in one's respect towards others; and it is a hindrance to each and all of the three activities of Dharma (Religion), Artha (Earning), and Kāma (Pleasure). Thus the learned should see to it that Pride is given no place in oneself, even for a moment.

28. A treacherous (deceitful) person, though has done no harm to others, none the less, is like a snake, not worthy of trust of all people, because of his own defect.

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सर्वविनाशाश्रयिण : सर्वव्यसनैकराजमार्गस्य।
लोभस्य को मुखगत : क्षणमपि दु:खान्तरमुपेयात् ।।२९।।

एवं क्रोधो मानो माया लोभश्च दु:खहेतुत्वात्।
सत्त्वानां भवसंसारदुर्गमार्गप्रणेतार : ।।३०।।

ममकाराहंकारावेषां मूलं पदद्वयं भवति।
रागद्वेषावित्यपि तस्यैवान्यस्तु पर्याय : ।।३१।।

माया लोभकषायश्चेत्येतद्रागसंज्ञितं द्वन्द्वम्।
क्रोधो मानश्च पुनर्द्वेष इति समासनिर्दिष्ट : ।।३२।।

मिथ्यादृष्ट्यविरमणप्रमादयोगास्तयोर्बलं दृष्टम्।
तदुपगृहीतावष्टविधकर्मबन्धस्य हेतू तौ ।।३३।।

स ज्ञानदर्शनावरणवेद्यमोहायुषां तथा नाम्न : ।
गोत्रान्तराययोश्चेति कर्मबन्धोऽष्टधा मौल : ।।३४।।

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29. Greed is the dwelling place of all the evils, and is the royal road to all the vices. How can he who has entered the mouth of Greed, even for a moment, find anything except tension and pain all around ?

30. Thus, Anger, Pride, Deceit and Greed, being the prime cause of all pain, put all beings on the perilous path leading to the cycles of births and deaths.

31. The Pair - of Mamakāra ("mineness", "it is mine"), and Ahaṃkāra ("I - ness," "I am") are the roots of these four; and the same Pair is also known as Rāga (attachment) and Dveṣa (aversion).

32. In brief, the Pair of Deceit and Greed is called Attachment; and the Pair of Anger and Pride is called Aversion.

33. The armed forces of Rāga (attachment) and Dveṣa (Aversion) are fourfold; 1) The wrong faith, belief and vision (called Mithyātva) 2) By not taking the appropriate vows, not stopping from sinning (called Avirati) 3) Indulgence in a) the senses and their objects, b) Sleep and c) the wrong kinds of talks and tales (all these together are called Pramāda; and 4) The (improper) activities of thought, speech, action (called Yoga). With the help of these, Rāga and Dveṣa become the cause of the bondage of the Ātman by the Karma particles.

34. The Karmas are of eight types : 1) That which does not allow the knowledge with distincition to come about (Jñānāvaraṇīya); 2) That which does not allow the knowledge without distinction to come about (Darśanāvaraṇīya); 3) That which gives either pain or pleasure (Vedanīya); 4) That which creates delusion (Mohanīya); 5) That which determines the span of life Āyuṣ); 6) That which determines the nature of one's body, beauty etc. (Nāma); 7) That which leads to a high or low birth (Gotra); and finally 8) That which puts obstacles in the activities

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पञ्चनवद्व्यष्टाविंशतिकश्चतु : षट्कसप्तगुणभेद : ।
द्वि :पञ्चभेद इति सप्तनवतिभेदास्तथोत्तरत : ।।३५।।

प्रकृतिरियमनेकविधा स्थित्यनुभावप्रदेशतस्तस्या : ।
तीव्रो मन्दो मध्य इति भवति बन्धोदयविशेष : ।।३६।।

तत्र प्रदेशबन्धो योगात्तदनुभवनं कषायवशात् ।
स्थितिपाकविशेषस्तस्य भवति लेश्याविशेषेण ।।३७।।

ता : कृष्णनीलकापोततैजसीपद्मशुक्लनामान : ।
श्लेष इव वर्णबन्धस्य कर्मबन्धस्थितिविधात्र्य : ।।३८।।

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of giving, receiving, enjoying etc. (Antarāya).

35. The above mentioned eight (divisions of Karma) have five, nine, two, twenty-eight, four, fortytwo, two and five sub-divisions respectively making a total of ninetyseven.

36. These divisions and their subdivisions (i.e. Prakṛti) of Karma become manifold due to 1) Sthiti - the time the Kārmic matter remains with the Ātman, 2) Anubhāga - the potency with which this matter attaches itself to the Ātman and 3) Pradeśa the quantity of this matter. The bondage (Bandha) and the fruition (Udaya) of these various Prakṛtis of Karmas are further divided in three types: Intense, Middling and Mild.

37. Of these, the Pradeśa Bandha (the quantity of the Kārmic particles that get attached to the Ātman) takes place by Yoga (the unholy activity of mind, speech and body); its fruition takes place due to Kaṣāya (i.e. anger, pride, treachery and greed); its specific length of time (Sthiti) during which the fruition takes place and its intensity, are due to the particular Leśyās.

(Explanation : It is said that one's thinking is accompanied by different colours in the mind. These colours, which can be seen by a Yogin, who is able to see everywhere (i.e. has obtained the knowledge which is known in the scriptures as Avadhijnāna, are dependent upon the holy or unholy nature of the Pradeśa Bandha mentioned in verse 36. These colours are known as the Leśyās. Vide for details Appendix II, Story No.1.)

38. There are six types of Leśyā; namely black, dark-blue, grey, yellow, red and white. (The first three are the impure variety - the impurity decreasing from black to grey, the latter three -the pure variety - again, the purity increasing from yellow to white). Just as glue is responsible for making colours fast and fixing them on a canvas, similarly, these Leśyās are responsible for the length of time of the Karmabandha. (See Appendix: Story No. 1)

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कर्मोदयाद्भवगतिर्भवगतिर्भवगतिमूला शरीरनिर्वृत्ति : ।
देहादिन्द्रियविषया विषयनिमित्ते च सुखदु:खे ।।३९।।

दु:खद्विट्सुखलिप्सुर्मोहान्धत्वाददृष्टगुणदोष : ।
यां यां करोति चेष्टां तया तया दु:खमादत्ते ।।४०।।

कलरिभितमधुरगान्धर्वतूर्ययोषिद्विभूषणरवाद्यै : ।
श्रोत्रावबद्धहृदयो हरिण इव विनाशमुपयाति ।।४१।।

गतिविभ्रमेङ्गिताकारहास्यलीलाकटाक्षविक्षिप्त : ।
रूपावेशितचक्षु : शलभ इव विपद्यते विवश : ।।४२।।

स्नानाङ्गरागवर्त्तिकवर्णकधूपाधिवासपटवासै : ।
गन्धभ्रमितमनस्को मधुकर इव नाशमुपयाति ।।४३।।

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39. When the Karmas come to fruition then the Jīva (Being) has to take birth in one of the four worlds (Bhavagati). Bhavagati is the main cause of the formation of the body, which in its turn forms the senses. The senses are capable of experiencing the sense - objects. Because of coming into contact with those sense-objects, which are perceived as pleasing, there is the experience of Sukha (pleasure and happiness), and when the sense objects are preceived as not pleasing there is the experience of duḥkha (pain or misery).

40. That (Jīva who has an aversion towads pain, and who craves for pleasure, and who because of this, is deluded, is therefore "blind". Such a Jīva therefore, does not clearly see what is good and bad. Thus whatever activity (of thought, speech and action) he does, by the very activity, he gets pain !

41. He, whose heart gets wrapped up in the objects pleasing to the sense of hearing - such as the sweet and melodious notes of divine music and the strains of the accompanying instruments, and the jingling sounds of the jewellery and other decorations that women wear - then, he like the deer, (who by getting attracted to the music played by the hunter) is surely destroyed.

42. He, who gets entangled in beholding the objects pleasing to the eyes - such as the sensuous movements of a woman, the shapes of her limbs, here amorous laughter and twitching of eyes during love-play-then, he like the butterfly, (who being bewitched by its beauty, jumps into the burning lamp), is surely consumed away.

43. He, who gets bewitched by the objects pleasing to the sense of smell - such as perfumed baths, sweet smelling incenses and joss-sticks, creams and things to perfume the body, clothes and possessions - then, he, like the hornet (who gets trapped by being lost in the sweet aroma of the lotus when it closes at eventide),

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मिष्टान्नपानमांसौदनादिमधुररसविषयगृद्धात्मा।
गलयन्त्रपाशबद्धो मीन इव विनाशमुपयाति ॥४४॥

शयनासनसंबाधनसुरतस्नानानुलेपनासक्त:।
स्पर्शव्याकुलितमतिर्गजेन्द्र इव बध्यते मूढ: ॥४५॥

एवमनेके दोषा: प्रणष्टशिष्टेष्टदृष्टिचेष्टानाम्।
दुर्नियमितेन्द्रियाणां भवन्ति बाधाकरा बहुश: ॥४६॥

एकैकविषयसङ्गाद्रागद्वेषातुरा विनष्टास्ते।
किं पुनरनियमितात्मा जीव: पञ्चेन्द्रियवशार्त: ॥४७॥

नहि सोऽस्तीन्द्रियविषयो येनाभ्यस्तेन नित्यतृषितानि।
तृप्तिं प्राप्नुयुरक्षाण्यनेकमार्गप्रलीनानि ॥४८॥

कश्चिच्छुभोऽपि विषय: परिणामवशात्पुनर्भवत्यशुभ:।
कश्चिदशुभोऽपि भूत्वा कालेन पुन: शुभीभवति ॥४९॥

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surely reaches the doors of death.

44. He, who gets gluttonous pleasure from the objects pleasing to the sense of taste - such as sweets and sweetmeats, sweet wines and liquors, the various delicious meats, rice, delicacies and sweet sauces - then, he, like the fish that gets caught into the net or by the hook, is surely killed.

45. The ignorant and deluded, whose intelligence is bewildered by the pleasures of the sense of touch - such as the smoothness of a bed decorated with pillows and covers, velvety chairs and sofas, the delights of the smooth and soft body of a woman, the tingling sensations of baths and massages - then, he, like the elephant, who has become mad with the desire to mate (and hence chases the she - elephant to the enclosures or excavations made for trapping him), is surely trapped.

46. Thus, those who do not have the right vision and who do not know the right conduct, - both of which wise men love - are, therefore under the control of their unruly senses. In such men, these, numerous defects occur often and often.

47. Being tortured by Rāga (attachment) and Dveṣa (aversion) and by getting attached to only one of the senses, the deer and the others (mentioned in the earlier verses) are destroyed. Thus, what can one say of the indisciplined soul, who is tortured by being under the sway of all the five senses ?

48. There is not a single sense - object, which after experiencing again and again will completely satisfy the senses - which, since time immemorial, by being totally absorbed in numerous sense - objects, have become forever thirsty. (Instead, repeated indulgence makes the senses even more agitated).

49. In fact, even a good object becomes unpleasing to a person due to the concomitant changes taking place in oneself; similarly a bad object becomes pleasing after the passage of some time

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कारणवशेन यद्यत् प्रयोजनं जायते यथा यत्र।
तेन तथा तं विषयं शुभमशुभं वा प्रकल्पयति।।५०।।

अन्येषां यो विषय: स्वाभिप्रायेण भवति तुष्टिकर:।
स्वमतिविकल्पाभिरतास्तमेव भूयो द्विषन्त्यन्ये।।५१।।

तानेवार्थान्द्विषतस्तानेवार्थान्प्रलीयमानस्य।
निश्चयतोऽस्यानिष्टं न विद्यते किंचिदिष्टं वा।।५२।।

रागद्वेषोपहतस्य केवलं कर्मबन्ध एवास्य।
नान्य: स्वल्पोऽपि गुणोऽस्ति य: परत्रेह च श्रेयान्।।५३।।

यस्मिन्निन्द्रियविषये शुभमशुभं वा निवेशयति भावम्।
रक्तो वा द्विष्टो वा स बन्धहेतुर्भवति तस्य।।५४।।

स्नेहाभ्यक्तशरीरस्य रेणुना श्लिष्यते यथा गात्रम्।
रागद्वेषक्लिन्नस्य कर्मबन्धो भवत्येवम्।।५५।।

एवं रागद्वेषौ मोहो मिथ्यात्वमविरतिश्चैव।
एभि: प्रमादयोगानुगै: समादीयते कर्म।।५६।।

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(e.g. The sweet sounds of music that become unpleasing as one becomes hungry and when hunger is satiated they again become pleasing).

50. Because of some reasons, one fixes certain aims and according to these aims one imagines various sense - objects that are, or are to be interacted with, as being good or bad to the senses involved. This feeling of good/bad arises out of Rāga (attachment), and Dveṣa (aversion).

51. An object which to some, according to their opinion, is pleasing and satisfying; to others, because of their different opinion is distasteful. Hence an aversion is developed towards that object.

52. Various objects, at a certain time, cause an aversion towards them to a certain person; while at some other time, the very same objects cause an attachment towards them to the very same person. Thus, it shows that truly speaking *(a priori)* there is nothing that is pleasing or unpleasing.

53. The soul Jīva) that is sucked into the torrents of attachments and aversions, gets nothing except the bondage of Karmas. For such a soul, therefore, there is no other slightest benefit in this world or in the other world.

54. Because of the presence of Rāga (attachment) and Dveṣa (aversion), one has likes and dislikes towards the sense-objects in which the senses are involved. These feelings become the cause of bondage (Karmabandha).

55. Just as the body of one who has massaged it with oil gets covered by dust particles, similarly, the Ātman which has become sticky by the presence of Rāga and Dveṣa (attachment/aversions), gets covered by the Karma particles (of the eight types mentioned in verse 34) - and this is called bondage.

56. Thus when the causes of Karmabandha (bondage) namely,

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कर्ममय : संसार : संसारनिमित्तकं पुनर्दु:खम्।
तस्माद्रागद्वेषादयस्तु भवसंततेर्मूलम् ।।५७।।

एतद्दोषमहासंचयजालं शक्यमप्रमत्तेन।
प्रशमस्थितेन घनमप्युद्वेष्टयितुं निरवशेषम् ।।५८।।

अस्य तु मूलनिबन्धं ज्ञात्वा तच्छेदनोद्यमपरस्य।
दर्शनचारित्रतप :स्वाध्यायध्यानयुक्तस्य ।।५९।।

प्राणवधानृतभाषणपरधनमैथुनममत्वविरतस्य।
नवकोट्युद्गमशुद्धोञ्छमात्रयात्राधिकारस्य ।।६०।।

जिनभाषितार्थसद्भावभाविनो विदितलोकतत्त्वस्य।
अष्टादशशीलसहस्रधारणकृतप्रतिज्ञस्य ।।६१।।

परिणाममपूर्वमुपागतस्य शुभभावनाध्यवसितस्य।
अन्योऽन्यमुत्तरोत्तरविशेषमभिपश्यत : समये ।।६२।।

वैराग्यमार्गसंप्रस्थितस्य संसारवासचकितस्य।
स्वहितार्थाभिरतमते : शुभेयमुत्पद्यते चिन्ता ।।६३।।

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attachment, aversion, delusion, wrong faith and belief and lack of abstinence from sin, are combined with Pramāda and Yoga (See Verse 33 for meaning of these words), there is an accumulation of Karmas.

57. Thus the existence in the four cornered world (Saṁsāra) i.e. the worlds of 1. Animals /insects/plants etc. 2. Humans, 3. Devas (denizens of heaven) and 4. Nārakas (denizens of hell), is a result of Karmas. This existence in Saṁsāra is the cause of pain and unhappiness. Hence Rāga, Dveṣa and the other three (mentioned above) are the root cause of the long chain of births and rebirths.

58. He who is ceaselessly making the efforts, and who is firm in non-attachment, can totally destroy the net (created by his great defects of Rāga (attachments), Dveṣa (aversions) etc. as mentioned earlier), (and into which he is trapped) - no matter how large and strong and complicated the net be.

59, 60, 61, 62, 63. Thus after comprehending the fundamental cause of this Saṁsāra (i.e. its cycles of births and rebirths), he is ready to do ceaseless efforts in the removal of these root causes; he untiringly applies himself in the Sādhana of right faith, right conduct, penance, study and meditation.

He has, after accepting the appropriate vows, ceased doing violence to others, speaking the untruth, stealing, indulging in sensual pleasures, and having attachments to worldly things.

For his bodily needs he collects alms which is Udgama-śuddha(i.e. In its preparation (for himself/others) no violence has been done to other life, nor has he suggested that (for himself/others) violence be done and nor does he mentally appreciate that violence has been done to other life (for himself/others). He observes the same three rules when it comes to cooking and buying food. Hence in total there are nine rules.

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भवकोटीभिरसुलभं मानुष्यं प्राप्य कः प्रमादो मे।
न च गतमायुर्भूयः प्रत्येत्यपि देवराजस्य ॥६४॥

आरोग्यायुर्बलसमुदयाश्चला वीर्यमनियतं धर्मे।
तल्लब्ध्वा हितकार्ये मयोद्यमः सर्वथा कार्यः ॥६५॥

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When the utmost care is taken through following these nine rules in partaking of alms they are said to be pure i.e. Udgama-śuddha). In partaking these alms, since there is no inconvenience or pain to others such Udgama-Śuddha alms are also called Uñccha.

He constantly meditates upon the central meaning behind the words of the Jinas thus: "That which has been preached by the Jinas, and which has been, later, expressed by their disciples (Gaṇadharas) as Sūtras - this alone is completely true in the description of the nine fundamental Tattvas (Principles) in the Cosmos. The happenings in this Cosmos are exactly in accordance with the principles expounded by the Jinas." Thus he understands the nature of this Saṁsāra in which there is constant pain everywhere.

He has achieved, as never before, a much higher stage of purity of soul; and because of the pure feelings and thoughts, he is constantly finding newer and newer meanings, and more and more specific understanding, in the words of the Omniscient.

He has become totally steady in the path of non-attachment, and he is desirious of "getting out" of this Saṁsāra which to him is full of unhappiness and pain. He is always applying his mind with great enthusiasm in that which is beneficial for his Ātman, and such a man constantly meditates upon the holy thoughts that are given below.

64, 65. He meditates upon : "After myriads of past births (wherein I must have done some good, now that I have been born as a human being (and hence able to reach Liberation), how lazy am I in my efforts ! The time past, when once lost, can never be regained - even by the Lord of the Devas (i.e. Indra)."

Even this life as a human being is not without difficulties; because, the following are transient, uncertain and fleeting : good health, lifespan, strength, wealth and even the effort done in

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शास्त्रागमादृते न हितमस्ति न च शास्त्रमस्ति विनयमृते।
तस्माच्छास्त्रागमलिप्सुना विनीतेन भवितव्यम् ॥६६॥

कुलरूपवचनयौवनधनमित्रैश्वर्यसंपदपि पुंसाम्।
विनयप्रशमविहीना न शोभते निर्जलेव नदी ॥६७॥

न तथा सुमहार्घ्यैरपि वस्त्राभरणैरलंकृतो भाति।
श्रुतशीलमूलनिकषो विनीतविनयो यथा भाति ॥६८॥

गुर्वायत्ता यस्माच्छास्त्रारम्भा भवन्ति सर्वेऽपि।
तस्माद्गुर्वाराधनपरेण हितकांक्षिणा भाव्यम् ॥६९॥

धन्यस्योपरि निपतत्यहितसमाचरणघर्मनिर्वापी।
गुरुवदनमलयनिसृतो वचनसरसचन्दनस्पर्श: ॥७०॥

दुष्प्रतिकारौ मातापितरौ स्वामी गुरुश्च लोकेऽस्मिन्।
तत्र गुरुरिहामुत्र च सुदुष्करतरप्रतीकार: ॥७१॥

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Dharma is not as per one's resolutions, and the capacity to put in this effort is also not everlasting. Thus having been blessed with these, I must, in all ways, put in ceasless effort in beneficial things".

66. In this world without knowledge of the scriptures, one cannot reach the ultimate good; and without true humility, one cannot gather the knowledge of scriptures. Thus, he who wishes to understand the deep meaning of the sacred words, must always be humble.

67. The wealth of man consisting of being born with the silver spoon in one's mouth or in revered families, and of having beauty, good speech, youth, wealth, friends and all other glories, is not befitting, if it is bereft of humility and peace of mind (born out of non-attachment to these things) - just as, a river-bed has no beauty in it, if it is bereft of water (because, then, there is the absence of flowering shrubs, trees and greenery and the sweet music of various colourful birds). Indeed, it looks ugly and uninviting.

68. The man garbed in the most beautiful and the richest of clothes, is not as pleasing as the man who has adorned himself with garments of knowledge, of true character, and discipline, provided these are also adorned by the quality of humility, which is truly well achieved, (Because such a humility only, is the fundamental test of the achievements of knowledge, discipline and true character).

69, 70, 71. The teaching of the Śāstras depends upon the Guru. Thus he who desires his own betterment, should always be ready to be of service to the Guru. Only he who has done great good in the past, and who, through knowledge of humility has totally won over his Guru, is fortunate to hear the streams of pious words from his Guru's own mouth. The mouth of a Guru is like the

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विनयफलं शुश्रूषा गुरुशुश्रूषाफलं श्रुतज्ञानम्।
ज्ञानस्य फलं विरतिर्विरतिफलं चास्रवनिरोध:।।७२।।

संवरफलं तपोबलमथ तपसो निर्जरा फलं दृष्टम्।
तस्मात्क्रियानिवृत्ति: क्रियानिवृत्तेरयोगित्वम्।।७३।।

योगनिरोधाद्भवसंततिक्षय: संततिक्षयान्मोक्ष:।
तस्मात्कल्याणानां सर्वेषां भाजनं विनय:।।७४।।

विनयव्यपेतमनसो गुरुविद्वत्साधुपरिभवनशीला:।
त्रुटिमात्रविषयसङ्गादजरामरवन्निरुद्विग्ना:।।७५।।

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Malaya mountain. The words that issue forth from it are like the soothing paste of sandal-wood that grows upon the mountain. When these words fall upon the ears of the disciple, they too, like the sandalwood paste, which when applied to the body, cools its perspiring high fever, soothe and calm the anxieties and torments that arise out of conduct contrary to the sacred and holy words.

It is very difficult to repay the kind grace and gratitude of a mother, a father, a master and a Guru. The kind grace and gratitude of a Guru, is such that, it is rarely, and with the greatest of hardships, repaid in this life, or even in the future lives.

72,73,74. True humility results in the desire to hear the words of a Guru. The listening to the words of a Guru results in the garnering of knowledge. True knowledge results in withdrawing away from sinful activities. Such a withdrawal, in turn, results in the stoppage of the inflow of Karmas. This stoppage - Saṁvara (the stoppage of the inflow of Karmas) gives the strength of doing penance. Doing penance (with meditation, of course) leads to the shedding away of the Karmas that have become one with the Ātman. This is called Nirjarā. This Nirjarā leads to the cessation of all inner, turbulent activites. The cessation, in turn, leads to what is called Yoga - Nirodha i.e. the complete withdrawal of the self from the activites of mind, speech and body. This Yoga-Nirodha leads to the breakage of the chain of births and rebirths, and this breakage leads to Mokṣa - the Ultimate Freedom.

All this is to say, that all these good achievements are based in true humility - Vinaya.

75. Some people, who do not have a trace of humility in themselves, are constantly disrespctful towards Gurus, learned men, and the Saints. They, having got a very little success in

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केचित्सातर्द्धिरसातिगौरवात्सांप्रतेक्षिण : पुरुषा : ।
मोहात्समुद्रवायसवदामिषपरा विनश्यन्ति ।।७६।।

ते जात्यहेतुदृष्टान्तसिद्धमविरुद्धमजरमभयकरम् ।
सर्वज्ञवाग्रसायनमुपनीतं नाभिनन्दन्ति ।।७७।।

यद्वत्कश्चित् क्षीरं मधुशर्करया सुसंस्कृतं हृद्यम् ।
पित्तार्दितेन्द्रियत्वाद्वितथमतिर्मन्यते कटुकम् ।।७८।।

तद्वन्निश्चयमधुरमनुकम्पया सद्भिरभिहितं पथ्यम् ।
तथ्यमवमन्यमाना रागद्वेषोदयोद्वृत्ता : ।।७९।।

जातिकुलरूपबललाभबुद्धिवाल्लभ्यकश्रुतमदान्धा : ।
क्लीबा : परत्र चेह च हितमप्यर्थं न पश्यन्ति ।।८०।।

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obtaining worldly pleasures and possessions, have no fear and trepidation in their minds (of the further pains and anxieties connected with worldly (existence) - and think that they are totally immortal, like the Liberated souls.

76. Some people by becoming totally immersed and stuck in the mud of physical and mental well being of wealth, pomp and glory, and of delectable tastes see only the present (and not the future). They are completely absorbed in the pursuits of the instruments of pleasure. Such people, through infatuation like the crow, who is greedy of flesh, and gets dragged to the sea, shall surely be destroyed (see Appendix, Story No. 2).

77. Such people do not respect and follow with willingness, the words of the Omniscient, which are (carefully and in a simple exposition) brought to their ears. These words are full of many excellent logical propositions showing cause and effect; and there are many examples given (which enable one to be convinced about the veracity of the propositions), and the words are (totally free from any internal contradiciton). Thus they are absolutely correct. Thus these preachings are like a rich and unfailing tonic, which unfailingly makes one Immortal and Fearless for all times !

78, 79 and 80. Just as the man who is afflicted with the disease of bile which affects the sense of taste and cognitive intelligence, considers the sweet milk sauce made with honey, sugar and many condiments as bitter, even so

The men who are completely shrouded by the rise of their Rāga and Dveṣa and who therefore, act in an indiscriminate and wilful manner, and who end up by not heeding the sound and beneficial advice, are 'blind' and deluded by the eight types of Pride, namely, the (two) prides of being high born - the family connection derived from one's mother, and the family connection derived from one's father, of beauty, of strength, of worldly

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ज्ञात्वा भवपरिवर्ते जातीनां कोटीशतसहस्रेषु।
हीनोत्तममध्यत्वं को जातिमदं बुध: कुर्यात् ॥८१॥

नैकाज्ञातिविशेषानिन्द्रियनिर्वृत्तिपूर्वकान्सत्त्वा : ।
कर्मवशाद्गच्छन्त्यत्र कस्य का शाश्वती जाति : ॥८२॥

रूपबलश्रुतमतिशीलविभवपरिवर्जितांस्तथा दृष्ट्वा।
विपुलकुलोत्पन्नानपि ननु कुलमान: परित्याज्य : ॥८३॥

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fortune, of intelligence, of worldly popularity and of knowledge of scriptures. These men, like eunuchs are always deeply attached to sensual pleasures; and like beggars are for ever unsatisfied.

Being like the diseased man mentioned above, these men consider as of no value whatsoever, the words which have been composed by the great wise men - indeed, they consider them as harmful. While in reality, these preachings are, like the sauce mentioned above, in the ultimate analysis truly sweet; are a perfect tonic; and as true and clear as a crystal - because they always lead to the Ultimate Good. But the blind, deluded, men, full of pride, paying no heed to them, really do not care for that which is beneficial in this life and which leads to the Ultimate Good in future lives.

81. The learned man never takes pride in being high born because, in this vast world of births and rebirths, there are very high states of birth (i.e. the very high states such as Devas, Kings, Princes, Scholars, etc), there are what may be called middle states of birth, and there are the low states of birth, In each of these states there are millions of types of birth. (Similarly, for all the states and types that lie in-between these three broad states). (Since in all these states and the various types in a particular state, everyone has been born an infinite number of times, where is the wisdom in taking pride in being currently born in a state which you consider as being of high status?).

82. Because of Karma all the Jīvas take birth in various states, starting with those in which there is only the sense of touch, and then growing to many many high states. There is no state in which his birth is eternal and everlasting. (So how can one take pride in something that is merely transitory?).

83. It can often be seen that those who are high born can be without beauty, strength, knowledge, intelligence, character -

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यस्याशुद्धं शीलं प्रयोजनं तस्य किं कुलमदेन।
स्वगुणाभ्यलंकृतस्य हि किं शीलवत: कुलमदेन ॥८४॥

क: शुक्रशोणितसमुद्भवस्य सततं चयापचयिकस्य।
रोगजरापाश्रयिणो मदावकाशोऽस्ति रूपस्य ॥८५॥

नित्यपरिशीलनीये त्वङ्मांसाच्छादिते कलुषपूर्णे।
निश्चयविनाशधर्मिणि रूपे मदकारणं किं स्यात् ॥८६॥

बलसमुदितोऽपि यस्मान्नर: क्षणेन विबलत्वमुपयाति।
बलहीनोऽपि च बलवान् संस्कारवशात्पुनर्भवति ॥८७॥

तस्मादनियतभावं बलस्य सम्यग्विभाव्य बुद्धिबलात्।
मृत्युबले चाबलतां मदं न कुर्याद्बलेनापि ॥८८॥

उदयोपशमनिमित्तौ लाभालाभावनित्यकौ मत्वा।
नालाभे वैक्लव्यं न च लाभे विस्मय: कार्य: ॥८९॥

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good conduct - discipline, and wealth and glory. Hence, the pride of being born high should be given up.

84. He, whose Śīla (character-good conduct-discipline) is defective, what justification has he in being proud of his high birth? And he whose Śīla is proper - he automatically shines out in society. So what need has he of being proud of his high birth?

85. The beauty of a body is the result of male and female secretions (which in themselves are utterly filthy). Further, it constantly grows and ebbs during one's life cycle. It is also the abode of disease and old age. So there is no scope for taking pride in one's beauty.

86. The body looks somewhat beautiful because it is covered with flesh and skin, but it is full of filthy gutters such as those of excreta and urine. It needs constant looking after. It's nature, without doubt, is to perish (and then it is fit only for burning). Thus, what is the sense in taking pride in it ?

87 and 88. A strong person, in a very short space of time becomes a weakling (as a result of illness, accident, etc.) A weak man through appropriate remedies (such as medicine, foods, exercises, etc.) or through the destruction/suppression of the appropriate Karmas (here called Saṁskāra i.e. the Vīryāntara Karma becomes strong. Further, bodily strength cannot be sustained against the onslaught of Death. In this manner, one should, through intelligence and discrimination carefully and thoroughly comprehend the instable and impermanent nature of one's strength. Thus, he who is strong also should not take pride in it.

89. The fortunes of this world are found when the appropriate Karmas are suppressed/destroyed; while the fruition of the same Karmas leads to material poverty and misfortune. Thus neither fortune nor misfortune is definitive or ever-lasting. Understanding

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परशक्त्यभिप्रसादात्मकेन किंचिदुपभोगयोग्येन।
विपुलेनापि यतिवृषा लाभेन मदं न गच्छन्ति ।।९०।।

ग्रहणोद्ग्राहणनवकृतिविचारणार्थावधारणाद्येषु।
बुद्धयङ्गविधिविकल्पेष्वनन्तपर्यायवृद्धेषु ।।९१।।

पूर्वपुरुषसिंहानां विज्ञानातिशयसागरानन्त्यम्।
श्रुत्वा सांप्रतपुरुषाः कथं स्वबुद्धया मदं यान्ति ।।९२।।

द्रमकैरिव चटुकर्मकमुपकारनिमित्तकं परजनस्य।
कृत्वा यद्वाल्लभ्यकमवाप्यते को मदस्तेन ।।९३।।

गर्वं परप्रसादात्मकेन वाल्लभ्यकेन यः कुर्यात्।
तं वाल्लभ्यकविगमे शोकसमुदयः परामृशति ।।९४।।

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this thoroughly, when misfortune befalls one should not be sad and depressed; and when fortune is one's lot one should not rejoice.

90. The Sādhus receive alms only when the giver (a house-holder) so desires and is well off enough to put his wishes into practice as mentioned above. Further, however, large, good, useful, and beneficial, these alms may be, they are none the less going to last for a short time. Thus, the best of Sadhus do not take pride in them.

91 and 92. The knowledge and the intelligence of the Great men of the past was truly phenomenal - this was, in their ability to receive well the new teachings daily, in their wondrous methods of explaining the teachings daily to the various disciples, so that they were able to understand these intricate teachings with ease; in their skill in composing new works (Granthas) that promote Vairāgya (i.e. teachings which reflect true non-attachment) and understanding of various religious topics; in their profound ability to meditate deeply on the subject of the Ātman and the various religious topics and aspects; and in their quick grasp of the meaning of the Sūtras, wherein they remembered what was taught at the first attempt.

These various facets of intelligence can vary infinitely from person to person, and in the Great men of the past - who are compared to a lion because of their ability to withstand the extreme tribulations of the ascetic life - they were infinite times better than our own. Hearing this (comparison), how can one take pride in our own intelligence ?

93 and 94. Thinking that others have been of use or shall be of use to oneself, one behaves like a beggar - constantly supplicating and ingratiating oneself in front of others. As a result of this one receives some cheap affection and consideration and

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माषतुषोपाख्यानं श्रुतपर्यायप्ररूपणां चैव।
श्रुत्वातिविस्मयकरं च विकरणं स्थूलभद्रमुने: ॥९५॥

संपर्कोद्यमसुलभं चरणकरणसाधकं श्रुतज्ञानम्।
लब्ध्वा सर्वमदहरं तेनैव मद: कथं कार्य: ॥९६॥

एतेषु मदस्थानेषु निश्चये न च गुणोऽस्ति कश्चिदपि।
केवलमुन्माद: स्वहृदयस्य संसारवृद्धिश्च ॥९७॥

जात्यादिमदोन्मत्त: पिशाचवद्भवति दु:खितश्चेह।
जात्यादिहीनतां परभवे च नि:संशयं लभते ॥९८॥

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one becomes somewhat popular. Therefore, how can one take pride in such a popularity ? Moreover, when one takes pride and pleasure in the popularity arising out of "playing the tune" to other people, one is likely to be enveloped in deep sorrow and mental agony when the cheap affection and consideration is withdrawn - as when one falls out of the good books of others and the attendant popularity is gone.

95. He who takes pride in one's knowledge of the scriptures would do well to ponder over the story of Māṣa-Tuṣa (see Appendix, Story No. 3) Muni. He should realise that though many know the same Sūtras, each one can better the other in terms of the number and variety of meanings derived from them. And, he should also carefully ponder over the amazing and subtle message of the wrong application of knowledge by Śrī Sthūlabhadramuni (see Appendix, Story No. 4). Doing all this, he should give up taking pride in one's knowledge.

96. This knowledge is the destroyer of all the various prides; it leads to all good qualities and good practices. It is gathered through the contact of a Guru and after putting in great effort. Thus having such a good scriptural knowledge (i.e. a knowledge which leads to humility by destroying pride), how can anyone have any pride in possessing this knowledge itself ?

97. Thus, objectively speaking, in reality, in all these matters which lead one to the feeling of pride, there is no benefit whatsoever. This pride is a kind of madness (comparable to the drunken state), of one's heart, and it leads only to increase in one's cycles of birth and rebirth.

98. The person who is drunk with the pride resulting from these matters such as one's community etc., he is like the Śūci-piśāca Brāhmaṇa who becomes very miserable. Further, without doubt, in the future births, such a person will get a far inferior quality

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सर्वमदस्थानानां मूलोद्घातार्थिना सदा यतिना।
आत्मगुणैरुत्कर्ष: परपरिवादश्च संत्याज्य: ॥९९॥

परपरिभवपरिवादादात्मोत्कर्षाच्च बध्यते कर्म।
नीचैर्गोत्रं प्रतिभवमनेकभवकोटिदुर्मोचम् ॥१००॥

कर्मोदयनिर्वृत्तं हीनोत्तममध्यमं मनुष्याणाम्।
तद्विधमेव तिरश्चां योनिविशेषान्तरविभक्तम् ॥१०१॥

देशकुलदेहविज्ञानायुर्बलभोगभूतिवैषम्यम्।
दृष्ट्वा कथमिह विदुषां भवसंसारे रतिर्भवति ॥१०२॥

अपरिगणितगुणदोष: स्वपरोभयबाधको भवति यस्मात्।
पञ्चेन्द्रियबलविबलो रागद्वेषोदयनिबद्ध: ॥१०३॥

तस्माद्रागद्वेषत्यागे पञ्चेन्द्रियप्रशमने च।
शुभपरिणामावस्थितिहेतोर्यत्नेन घटितव्यम् ॥१०४॥

तत्कथमनिष्टविषयाभिकांक्षिणा भोगिना वियोगो वै।
सुव्याकुलहृदयेनापि निश्चयेनागम: कार्य: ॥१०५॥

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in the state of his community etc. (about which he has been proud in this birth). (see Appendix, Story No. 5).

99. Thus the Saint (Muni), who wishes to uproot all the various prides from within himself, should stop praising his own qualities and speaking disparagingly of others.

100. By condemning others and speaking disparagingly of them, and by praising oneself, there is the formation of low Gotra Karma which is so very powerful that it cannot be removed and has to be suffered (from and by the Ātman) for a myriad of lives.

101. In the human state, there are, as a matter of classification, these classes; namely, high, medium and low. These are due to the fruition of the Gotra Karma. The same is there in the world of animals, birds and insects. The differences in the states of human beings and animals, birds, insects, etc. are due to the conception taking place in different kinds of wombs.

102. Thus, seeing the disparity in respect of varied painful circumstances and states of the following; namely, of the country of one's birth, of one's family, of one's body, of one's knowledge, of one's life span, of one's strength, of one's worldly pleasures, and of one's wealth - how can a learned man feel joy towards such a world ?

103. He, who is helplessly under the command of his five senses and fettered by the fruition of his attachment and hatred, is unable to distinguish between right and wrong. Because of this, he is a great pain and burden to himself and to others.

104. Thus in order to reach a degree of purity of one's Ātman there should be careful effort in discarding attachment and hatred; and in pacifying the five senses.

105. How can he, who craves for the sense objects (which are unholy), how can such an indulgent man overcome the attachment to these sense objects ? The answer is : Even if one's heart is

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आदावत्यभ्युद्या मध्ये शृङ्गारहास्यदीप्तरसा : ।
निकषे विषया बीभत्सकरुणलज्जाभयप्राया : ॥१०६॥

यद्यपि निषेव्यमाणा मनस : परितुष्टिकारका विषया : ।
किंपाकफलादनवद्भवन्ति पश्चादतिदुरन्ता : ॥१०७॥

यद्वच्छाकाष्टादशमन्नं बहुभक्ष्यपेयवत्स्वादु ।
विषसंयुक्तं भुक्तं विपाककाले विनाशयति ॥१०८॥

तद्वदुपचारसंभृतरम्यकरागरससेविता विषया : ।
भवशतपरम्परास्वपि दु:खविपाकानुबन्धकरा : ॥१०९॥

अपि पश्यतां समक्षं नियतमनियतं पदे पदे मरणम् ।
येषां विषयेषु रतिर्भवति न तान्मानुषान्गणयेत् ॥११०॥

विषयपरिणामनियमो मनोऽनुकूलविषयेष्वनुप्रेक्ष्य : ।
द्विगुणोऽपि च नित्यमनुग्रहोऽनवद्यश्च संचिन्त्य : ॥१११॥

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bewildered by them, one should constantly study the writings of the Āgamas (the scriptures) (and understand the dangers and pitfalls that lie in the sense objects, and hence develop an aversion for them and thus overcome his deep craving for them.)

106. These sense objects (of desire) are very attractive in the beginning. In the midst of their enjoyment they give intense erotic pleasure. But in the end there often is a feeling of a strong aversion, of sadness, of shame and of fear.

107. However, when we are enjoying these sense objects, they do, to some extent, satisfy the mind by giving pleasure. But later like the eating of the Kiṁpāka fruit (which is delicious while eating but poisons once inside the body), they end in great misery.

108 & 109. Just as a banquet wherein there are eighteen vegetables and many delicious things to eat and drink if these are mixed with poison, then the banquet ultimately leads to death. Similarly, if, as a result of hearing the praise of the sense objects, one is attracted very greatly to them, and they are enjoyed with the utmost of desire, then they lead to hundreds of cycles of birth and rebirth because there is the deep formation of various unholy Karmas at the time of anticipation and of enjoyment.

110. All people can see around themselves, everywhere and at all times, Death - which is certain for everyone and yet one does not know when it will come. Inspite of this, people are attached and crave for the objects of enjoyment (from which they will be separated at Death). Surely then, they are not fit to be counted as human beings (who are supposed to be blessed with the faculty of discrimination).

111. One should truly try and understand, and repeatedly ponder over the inevitable tragic end results of these sense objects which are outwardly pleasing. Thus, one should lead oneself to constantly meditate on many many kinds of benefits that accrue

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इति गुणदोषविपर्यासदर्शनाद्विषयमूर्च्छितो ह्यात्मा।
भवपरिवर्तनभीरुभिराचारमवेक्ष्य परिरक्ष्य : ॥११२॥

सम्यक्त्वज्ञानचारित्रतपोवीर्यात्मको जिनै : प्रोक्त : ।
पञ्चविधोऽयं विधिवत्साध्वाचार : समनुगम्य : ॥११३॥

षड्जीवकाययतना लौकिकसन्तानगौरवत्याग; ।
शीतोष्णादिपरीषहविजय : सम्यक्त्वमविकम्प्यम् ॥११४॥

संसारादुद्वेग : क्षपणोपायश्च कर्मणां निपुण : ।
वैयावृत्त्योद्योगस्तपोविधिर्योषितां त्याग : ॥११५॥

विधिना भैक्ष्यग्रहणं स्त्रीपशुपण्डकविवर्जिता शय्या।
ईर्याभाषाम्बरभाजनैषणावग्रहा : शुद्धा : ॥११६॥

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from discarding them (i.e. the attachment to them) once for all.

112. Thus being deluded by mixing up what is right and wrong, the Ātman becomes senselessly attached to the objects of desire. Thus, those who are fearful of the cycles of birth and rebirth should study and understand well, the rules of right conduct as given in the Ācārāṇga Sūtra, and so protect the Ātman (from being senelessly attached to the objects of desire).

113. The right conduct is fivefold (i.e. is connected with the following five matters) : 1) Samyaktva (the complete faith in the preachings and words of a Tīrthankāra), 2) Jñana (the five kinds of knowledge, 3) Right conduct (the rules of conduct leading to the destruction of the Karmas, 4) Tapas (the twelve kinds of austerities), 5) Vīrya (the exposition of the strength of the Ātman). Thus the Sādhu should understand these five types of conduct with all the details given in the scriptures.

114 & 115. The first section of the *Ācārāṇga* - the first of twelve Jain scriptures or Āgama), has nine chapters each one showing one of the nine different kinds of conduct as follows : 1) How to protect the six kinds of Jīvas (all living creatures). 2) How to give up attachment to one's relatives etc. and how to overcome one's pride etc. 3) How to bear and overcome the pairs of opposites of heat and cold, etc. 4) How to achieve perfect faith and vision in accordance with the words of the Omniscient. 5) How to have the intense desire to come out of this painful world. 6) How to remove the Karma efficiently. 7) How to take care and look after the other Sādhus. 8) How to practise various austerities. 9) How to remain in perfect celibacy by giving up the attachment to the opposite sex.

116. The second section of the *Ācārāṇga* has five chapters, which were composed later to explain the first section, and hence are called Cūlikā. The first Cūlikā or Chapter, has seven

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स्थाननिषद्याव्युत्सर्गशब्दरूपक्रियापरान्योऽन्या : ।
पञ्चमहाव्रतदार्ढ्यं विमुक्तता सर्वसङ्गेभ्य : ॥११७॥

साध्वाचार : खल्वयमष्टादशपदसहस्रपरिपठित : ।
सम्यगनुपाल्यमानो रागादीन्मूलतो हन्ति ॥११८॥

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sub-sections, which by expanding on what is given in the first section, deal with seven types of conduct as follows : 1) How to go and beg for food, 2) How to live, where there is absence of women, animals and eunuchs. 3) How to move oneself properly. 4) How to speak properly. 5) How to gather material for dressing. 6) How to use other things - mainly the begging bowls. 7) How to behave properly in the place of one's temporary habitat.

117. The second chapter has again seven sub-sections dealing with further seven types of conduct as follows : 1) How to live and do one's practices. 2) Where to study. 3) Where to do one's bodily routines. 4) How to give up likes and dislikes towards what one hears. 5) How to give up likes and dislikes towards what one hears. 6) How not to behave with others. 7) How and what the Sādhus should avoid when interacting among themselves.

The third chapter has only one sub-section. It deals with thoughts and felling. It explains with which Bhāvanās the five major vows - namely Ahiṁsā (not to kill), Satya (to speak truth), Asteya (not to steal), Brahmacarya (to remain celibate) and Aparigraha(not to gather possessions) become firm in oneself.

The fourth chapter deals with how by partial and complete discarding of sin of various types, one achieves freedom from Karmas. This chapter is called Vimukti.

The fifth chapter deals with methods of purification, when, what is done in accordance with the details given in the first four chapters is defective (i.e. with Prāyaścitta).

118. Thus by following, in accordance with all the details given, these rules of conduct of the Sādhus, that have been enumerated in eighteen thousand words in the *Ācārāṅga-Sūtra,* the desires and aversions are destroyed along with the roots, that is, completely destroyed.

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आचाराध्ययनोक्तार्थभावनाचरणगुप्तहृदयस्य।
न तदस्ति कालविवरं यत्र क्वचनाभिभवनं स्यात्॥११९॥

पैशाचिकमाख्यानं श्रुत्वा गोपायनं च कुलवध्वा:।
संयमयोगैरात्मा निरन्तरं व्यापृत: कार्य:॥१२०॥

क्षणविपरिणामधर्मा मर्त्यानामृद्धिसमुदया:सर्वे।
सर्वे च शोकजनका: संयोगा विप्रयोगान्ता:॥१२१॥

भोगसुखै: किमनित्यैर्भयबहुलै: कांक्षितै: परायत्तै:।
नित्यमभयमात्मस्थं प्रशमसुखं तत्र यतितव्यम्॥१२२॥

यावत्स्वविषयलिप्सोरक्षसमूहस्य चेष्ट्यते तुष्टौ।
तावत्तस्यैव जये वरतरमशठं कृतो यत्न:॥१२३॥

यत्सर्वविषयकांक्षोद्भवं सुखं प्राप्यते सरागेण।
तदनन्तकोटिगुणितं मुधैव लभते विगतराग:॥१२४॥

इष्टवियोगाप्रियसंप्रयोगकांक्षासमुद्भवं दु:खम्।
प्राप्नोति यत्सरागो न संस्पृशति तद्विगतराग:॥१२५॥

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119. Thus for him, who, by following, in letter and spirit, these rules of conduct diligently (as given in the *Ācārāṅga),* has protected himself, there is not a single moment of time, wherein he can be overcome by desires, aversions and delusions.

120. One should recollect the stories depicting how the Evil Spirit, and the Bride were kept from creating trouble, and thus, keep the Ātman active on the track of discipline, at all times (see Appendix, Story No. 6 and 7 respectively.).

121. One should meditate thus : In a small fraction of time all that man has gathered in his life will undergo change. Further, ultimately all possessions and relationships will end in separation (at death). Hence, all possessions and relationships are a cause for mourning and unhappiness.

122. One should meditate thus : The pleasures of outside objects are also fleeting. They are intermingled with fear (because of the possibility of losing them), and are dependent on others. Hence, what is the point in craving for them ? Instead, the happiness born out of equanimity is permanent, it is not mixed with fear and is dependent only on oneself. Hence, one must strive for this only.

123. One should meditate thus : To satisfy the senses which are always desirous of various objects, one has to put in much effort. Instead, it is far better to put in the same effort, without any self-deception or rationalization, in winning over the senses.

124. The deluded Jīva (soul), who is attached to the senses, gets some pleasure by satisfying them, by gathering and enjoying the objects pleasing to the senses. However, the detached Jīva finds infinitely greater happiness without any price paid or any effort put in.

125. The disappearance of pleasurable objects, the meeting with painful objects, the hopes of not losing what is pleasurable, and the wishes of not coming into contact or of having to bear

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प्रशमितवेदकषायस्य हास्यरत्यरतिशोकनिभृतस्य।
भयकुत्सानिरभिभवस्य यत्सुखं तत्कुतोऽन्येषाम्॥१२६॥

सम्यग्दृष्टिर्ज्ञानी ध्यानतपोबलयुतोऽप्यनुपशान्तः।
तं लभते न गुणं यं प्रशमगुणमुपाश्रितो लभते॥१२७॥

नैवास्ति राजराजस्य तत्सुखं नैव देवराजस्य।
यत्सुखमिहैव साधोर्लोकव्यापाररहितस्य॥१२८॥

संत्यज्य लोकचिन्तामात्मपरिज्ञानचिन्तनेऽभिरतः।
जितलोभरोषमदनः सुखमास्ते निर्जरः साधुः॥१२९॥

या चेह लोकवार्ता शरीरवार्ता तपस्विनां या च।
सद्धर्मचरणवार्तानिमित्तकं तद्द्वयमपीष्टम्॥१३०॥

लोकः खल्वाधारः सर्वेषां ब्रह्मचारिणां यस्मात्।
तस्माल्लोकविरुद्धं धर्मविरुद्धं च संत्याज्यम्॥१३१॥

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what is unpleasurable - all these cause anxiety and pain to the attached Jīva. Such unhappiness does not touch in the slightest measure, the Jīva who has given up all attachments.

126. A person (who is composed in mind) who has given up the desire of sex and has pacified the four great passions, and who is equanimous and poised in humour, love, hate, mourning etc., and is free of fear and does not disparage others, obtains incomparable happiness and joy. How can others obtain it ?

127. He who has the right vision, who is full of knowledge, who constantly meditates and who practises austerities - if he is not full of that peace, that comes from the victory over the senses, then he cannot gain the qualities and benefits of one who has thus become peaceful.

128. The King of kings, and the God of all gods do not have happiness which a Sādhu, who has given up all worldly intercourse, has in this very life.

129. He who has stopped worrying about things of this world, who constantly meditates on the knowledge of Ātman, who has won over the passions of greed, anger, and the desire of sensual enjoyment - such a Sādhu is said to be free from various mental agonies and only he lives in a state of constant happiness born out of equanimity.

130. For the Tapasvī (the Sādhu who observes penances), his intercourse and discussions with the outside world, and that which is for the sake of his bodily welfare are necesary for following his own Dharma, and the religious practices, and therefore, they are also said to be good.

131. This outside world gives refuge to those who practise Dharma (of Saṁyama) i.e., the Sādhus who all are celibate; therefore the Sādhus should do nothing that is contrary to Dharma and to the behaviour and norms of the outside world.

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देहो नासाधनको लोकाधीनानि साधनान्यस्य।
सद्धर्मानुपरोधात्तस्माल्लोकोऽभिगमनीय : ॥१३२॥

दोषेणानुपकारी भवति परो येन येन विद्विष्ट : ।
स्वयमपि तद्दोषपदं सदा प्रयत्नेन परिहार्यम् ॥१३३॥

पिण्डैषणानिरुक्त : कल्प्याकल्प्यस्य यो विधि : सूत्रे।
ग्रहणोपभोगनियतस्य तेन नैवामयभयं स्यात् ॥१३४॥

व्रणलेपाक्षोपाङ्गवदसङ्गयोगभरमात्रयात्रार्थम् ।
पन्नग इवाभ्यवहरेदाहारं पुत्रपलवच्च ॥१३५॥

गुणवदमूर्च्छितमनसा तद्विपरीतमपि चाप्रदुष्टेन।
दारूपमधृतिना भवति कल्प्यमास्वाद्यमास्वाद्यम् ॥१३६॥

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132. The body of a Sādhu, cannot remain alive without some necessities, and they in turn are to be found or dependent upon the outside world. Thus the Sādhu, should while remaining within one's Dharma, yet keep contact with the norms and behaviour of the outside world.

133. If there are defects in oneself, which lead people in society to stop being of assistance (in fulfilling the necessities of a Sādhu), and also that these people develop an aversion towards oneself, then it is imperative that one should strongly endeavour to become aware of, and to give up these defects.

134. In the chapter of the Āgama (Jain scripture) called Piṇḍeṣaṇā, there is a description of what is and what is not consumable by a Sādhu. If he accepts the prescriptions and follows these as per all the details given, and if he is moderate in what he accepts and consumes, then such a Sādhu need have no fear of mental or bodily ill health.

135. Just as one applies only that much ointment as is necessary for the wound; just as one applies only that much grease as is necessary for the wheel; in the same way, one should for the sake of the care and sojourn of one's body, take only as much food as is necessary. Further so that no attachment develops towards the food, one should consume it as a snake consumes its food (i.e. in one gulp, without "tasting" it) or as one would consume it if one knew it to be the meat of one's own son (i.e. again in one gulp without relishing it.)

136. Things that are pleasing should be eaten with a mind that is equipoised. Things that are not pleasing should be eaten without aversion. Just as (sandal) wood is unconcerned (whether it is cut or burnt, or used in Pūjā), even so, that which is eaten should be consumed in a like manner (without relish or aversion). Then, the meal becomes a fit meal for a Sādhu.

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कालं क्षेत्रं मात्रां स्वात्म्यं द्रव्यगुरुलाघवं स्वबलम्।
ज्ञात्वा योऽभ्यवहार्यं भुंक्ते किं भेषजैस्तस्य ॥१३७॥

पिण्ड: शय्या वस्त्रैषणादि पात्रैषणादि यच्चान्यत्।
कल्प्याकल्प्यं सद्धर्मदेहरक्षानिमित्तोक्तम् ॥१३८॥

कल्प्याकल्प्यविधिज्ञ: संविग्नसहायको विनीतात्मा।
दोषमलिनेऽपि लोके प्रविहरति मुनिर्निरुपलेप: ॥१३९॥

यद्वत्पङ्काधारमपि पङ्कजं नोपलिप्यते तेन।
धर्मोपकरणधृतवपुरपि साधुरलेपकस्तद्वत् ॥१४०॥

यद्वत्तुरग: सत्स्वप्याभरणविभूषणेष्वनभिषक्त:।
तद्वदुपग्रहवानपि न सङ्गमुपयाति निर्ग्रन्थ: ॥१४१॥

ग्रन्थ: कर्माष्टविधं मिथ्यात्वाविरतिदुष्टयोगाश्च।
तज्जयहेतोरशठं संयतते य: स निर्ग्रन्थ: ॥१४२॥

यज्ज्ञानशीलतपसामुपग्रहं निग्रहं च दोषाणाम्।
कल्पयति निश्चये यत्तत्कल्प्यमकल्प्यमवशेषम् ॥१४३॥

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137. He who takes his food after giving due thought to the time, weather and place, the quantity, its nature, whether what is eaten is easy or difficult to digest; and who is aware of his capacity - for such a man what need is there of medicines ?

138. The manner of taking one's food, arranging one's bed, dressing with clothes, and having other utensils, possessions and all other things that are shown as being useful, and not keeping those things that are shown as being not useful - all this is there for the protection of the Etenal Religion and of one's body (which is the vehicle of the Eternal Religion).

139. He who knows in all detail, that which is useful and that which is not, he who is given guidance and help by other saints who are detached from this world; and he who is humble - such a Muni, even though he lives in a world which is full of many defects, remains untouched and undefiled by it.

140. Just as the lotus flower, which though resting upon mud, is undefiled and utouched by it; in the same way, though a Sādhu is dependent upon various things from the world, for the sake of his religious life, and the protection of his body, is not attached to the world and hence is untouched and unsoiled by it.

141. Just as a horse, who is decorated by an ornate saddle and other accoutrements, has no attachment to them, so also, the Sādhu who possesses the things necessary for his Dharma (Religion), is not said to be defiled by the defect of possession, for he too is non-attached to them.

142. The bodnages are the eight types of Karma, the wrong vision and faith, the not giving up of sin, and the impure thoughts, speech and actions. He who constantly and without deception, and as per details shown, tries to vanquish these, is said to be a Nirgrantha (Sādhu).

143. Thus that which protects and aids knowledge, discipline

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यत्पुनरुपघातकरं सम्यक्त्वज्ञानशीलयोगानाम्।
तत्कल्प्यमप्यकल्प्यं प्रवचनकुत्साकरं यच्च ॥१४४॥

किंचिच्छुद्धं कल्प्यमकल्प्यं स्यात्स्यादकल्प्यमपि कल्प्यम्।
पिण्ड: शय्या वस्त्रं पात्रं वा भेषजाद्यं वा ॥१४५॥

देशं कालं पुरुषमवस्थामुपयोगशुद्धिपरिणामान्।
प्रसमीक्ष्य भवति कल्प्यं नैकान्तात्कल्पते कल्प्यम् ॥१४६॥

तच्चिन्त्यं तद्ध्राष्यं तत्कार्यं भवति सर्वथा यतिना।
नात्मपरोभयबाधकमिह यत्परतश्च सर्वाद्धम् ॥१४७॥

सर्वार्थेष्विन्द्रियसंगतेषु वैराग्यमार्गविघ्नेषु।
परिसङ्ख्यानं कार्यं कार्यं परमिच्छता नियतम् ॥१४८॥

भावयितव्यमनित्यत्वमशरणत्वं तथैकतान्यत्वे।
अशुचित्वं संसार: कर्मास्रवसंवरविधिश्च ॥१४९॥

निर्जरणलोकविस्तरधर्मस्वाख्यातत्त्वचिन्ताश्च।
बोधि: सुदुर्लभत्वं च भावना द्वादश विशुद्धा: ॥१५०॥

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- good conduct - character, penances and austerities, that which helps in overcoming the defects - only such things are said to be of use to a Sādhu, and the rest are to be avoided by a Sādhu.

144. That which is contrary to the right vision and faith, the right knowledge, the right conduct and to all other pure thought, speech and actions, and that whose usage would bring disrepute to the Religion - such things even though usable in themselves as per the scriptures, become anathema for a Sādhu.

145. Thus some foods, some habitats, some clothes,some utensils and some medicines, though in themselves usable as per the scriptures, become unusable. The same things, even if unusable as per the scriptures, can become usable for a Sādhu. It all depends on the total circumstances.

146. The place, the time, the nature of the user, his condition of health and age, the defects of the thing which is to be used and the beneficial (or harmful) effects on the mind - all these are the circumstances that determine whether a thing is or is not usable. *A priori,* at all times and under all circumstances there is nothing that is always unusable.

147. The Sādhu should think, speak and act only that which harms neither him (i.e. his Ātman), nor others, nor both together, in relation to this birth as well as future births. Thus he should, at all times, be keenly aware of the results of his total behaviour.

148. All the objects, that through their attachment to the senses, put obstacles on the road to complete dispassion (or non-attachment), should for ever be given up by the Sādhu, who desires to reach the eternal Mokṣa - here the phrase used is "Parisaṁkhyāna".

149 & 150. These are the twelve pure meditations (Bhāvanās) which are to be practised : 1) Everything in this world is transitory and impermanent. 2) There is nothing in this world to which one

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इष्टजनसंप्रयोगर्द्धिविपयसुखसंपदस्तथारोग्यम्।
देहश्च यौवनं जीवितं च सर्वाण्यनित्यानि ॥१५१॥

जन्मजरामरणभयैरभिद्रुते व्याधिवेदनाग्रस्ते।
जिनवरवचनादन्यत्र नास्ति शरणं क्वचिल्लोके ॥१५२॥

एकस्य जन्ममरणे गतयश्च शुभाशुभा भवावर्ते।
तस्मादाकालिकहितमेकेनैवात्मनः कार्यम् ॥१५३॥

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can go for refuge. 3) I come alone, am all alone, and go alone from this world. 4) I am apart from my near and dear ones, my possessions and my body. 5) This body is full of impurity. 6) My Ātman has been housed in myriads of bodies in the course of its infinite cycles of birth and rebirth. 7) To understand the many ways and things that lead to the formation of Karmas. 8) To understand that which leads to the stoppage of the inflow of Karmas. 9) To understand that which leads to the destruction of Karmas. 10) To understand the nature of the cosmos wherein my multifarious cycles of birth and rebirth have taken place. 11) The path of the Religion expounded by the Omniscient is the only way to cross this world of birth and rebirth. 12) How difficult it is to attain perfect wisdom.

151. The meditation of Anitya Bhāvanā: In this world every thing is impermanent and transitory; meeting and living with people of one's choice and liking, prosperity, the pleasures of the sense objects, wealth, good health, one's body, one's youth and life span - all this is impermanent - subject to change and destruction.

152. The meditation of Aśaraṇa Bhāvanā : This world is frightening because there is a continuous process of birth, oldage and death, which is filled with tribulations and anxieties of disease and pain. In such a state of existence, there is none and nothing whose shelter one can take - except having the refuge of the words of the Omniscient.

153. The meditation of Ekatva Bhāvanā: Each person (Jīva to be exact), is born alone and dies alone. He also takes birth in good and evil states of existence during the infinitely long cycles of birth and rebirth, by himself alone. Thus each person should by himself alone, do that which is beneficial to himself (i.e. for his Ātman).

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अन्योऽहं स्वजनात्परिजनाच्च विभवाच्छरीरकाच्चेति।
यस्य नियता मतिरियं न बाधते तं हि शोककलि: १५४॥

अशुचिकरणसामर्थ्यादाद्युत्तरकारणाशुचित्वाच्च।
देहस्याशुचिभाव: स्थाने स्थाने भवति चिन्त्य: ॥१५५॥

माता भूत्वा दुहिता भगिनी भार्या च भवति संसारे।
व्रजति सुत: पितृतां भ्रातृतां पुन: शत्रुतां चैव ॥१५६॥

मिथ्यादृष्टिरविरत :प्रमादवान् य: कषायदण्डरुचि :।
तस्य तथास्रवकर्मणि यतेत तन्निग्रहे तस्मात् ॥१५७॥

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154. The meditation of Anyatva Bhāvanā : "I am completely separate from my near and dear ones and from all other people, such as my servants and employees. I am completely separate from my wealth, possessions and indeed my very body". He who has this understanding embedded in his mind and intellect, these bad times, can never touch him with or give sorrow, pain and unhappiness.

155. The meditation of Aśuci Bhāvanā : This body is capable of generating dirty and filthy substances (from good substances) (e. g. urine, faeces, sweat etc.). It is born of substances that are filthy and impure (i.e. the male and female secretions involved in conception). It grows and subsists also upon filthy substances (i.e. the juices which are responsible for the embryo's growth, and the juices of the digestive and other bodily systems). One should, thus, constantly meditate on the impure and unholy nature of each and every limb of one's body.

156. The meditation of Saṁsāra Bhāvanā: In this world of birth and rebirth, she who is one's mother becomes (in another life), one's daughter, one's sister, even one's wife. And the same Jīva becomes yet again one's son, one's father, one's brother and even one's enemy : (such is the long and varied relationship that one has had with others over the enormously long and numerous cycles of birth and rebirth).

157. The meditation of Āsrava Bhāvanā : The falsity of one's (valued) belief and faith, the non-stoppage of activity that leads to sin, indulgence in the senses and their objects, sleep, the wrong kinds of talks and tales (all together are called Pramāda, the four great passions of anger, pride, deceit and greed in oneself and the impure activites of one's mind, speech and body, cause for him who is naturally inclined in the above manner, inflow of the eight types of Karma. Hence the wise should act in a manner

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या पुण्यपापयोरग्रहणे वाक्कायमानसी वृत्ति : ।
सुसमाहितो हित : संवरो वरददेशितश्चिन्त्य : ॥१५८॥

यद्वद्विशोषणादुपचितोऽपि यत्नेन जीर्यते दोष : ।
तद्वत्कर्मोपचितं निर्जरयति संवृतस्तपसा ॥१५९॥

लोकस्याधस्तिर्यग्विचिन्तयेदूर्ध्वमपि च बाहल्यम् ।
सर्वत्र जन्ममरणे रूपिद्रव्योपयोगांश्च ॥१६०॥

धर्मोऽयं स्वाख्यातो जगद्धितार्थं जिनैर्जितारिगणै : ।
येऽत्र रतास्ते संसारसागरं लीलयोत्तीर्णा : ॥१६१॥

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which stops this inflow.

158. The meditation of Saṁvara Bhāvanā : He who through activities of mind, speech and body, acts in a manner (i.e. through complete non-attachment) which leads neither to the inflow of evil nor meritorious Karmas, is said to be in a state of Saṁvara. This gives the best possible and stable way to peace and tranquillity and is of the greatest good. This the great Tirthaṅkaras have said and taught as the nature of Saṁvara. This should be constantly pondered over (by the wise).

159. The meditation of Nirjarā Bhāvanā : Just as the various impure products lying (in the body) since a long time, can be, with great effort, removed by fasting (whose "Heat" "cooks" the impurities and removes them). Similarly, no matter how large, tenacious and old are the Karmas that bind one's Ātman - they too can be removed by being "cooked" by the "heat" of penances and austerities.

160. The meditation of the Loka-vistara Bhāvanā : One should meditate on the nature of the lower part of the cosmos (where the various places of the lower demi-gods (Devas), and the seven hells are situated), the middle portion (where the habitats of humans, animals, birds and insects are), and the top portion (where there are the abodes of the various demi-gods (Devas). One should meditate on the fact that in every place of this cosmos, one has taken birth and died an infinite number of times; and that one's pure Ātman has been in contact with and used all the material substances on infinite number of times, in the process of these beginningless and infinite births.

161. The meditation of Svākhyāta-Dharma Bhāvanā: The Tīrthaṅkaras who have completely conquered the enemies comprising attachment, hatred and delusions, for the great good of the world, have shown the path that is this Dharma, which also

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मानुष्यकर्मभूम्यार्यदेशकुलकल्पतायुरुपलब्धौ ।
श्रद्धाकथकश्रवणेषु सत्स्वपि सुदुर्लभा बोधि : ॥१६२॥

तां दुर्लभां भवशतैर्लब्ध्वाप्यतिदुर्लभा पुनर्विरति : ।
मोहाद्रागात्कापथविलोकनाद्गौरववशाच्च ॥१६३॥

तत्प्राप्य विरतिरत्नं विरागमार्गविजयो दुरधिगम्य : ।
इन्द्रियकषायगौरवपरीषहसपत्नविधुरेण ॥१६४॥

तस्मात्परीषहेन्द्रियगौरवगणनायकान्कषायरिपून् ।
क्षान्तिबलमार्दवार्जवसंतोषै : साधयेद्धीर : ॥१६५॥

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is completely free from any defects. Those who surrender to it, by being totally absorbed in it, cross this great ocean of birth and rebirth with the utmost ease.

162. The meditation of Durlabhā Bodhi Bhāvanā: It is difficult enough to reach the human form, to be born where one can get rid of one's Karmas, to be born in an Ārya country (i.e. where Dharma is practised), to be born in an Ārya (Jain) family, to have good health and finally to be blessed with a long life span. Yet it is far more difficult to have a strong faith in the Religion, to find the right Guru to guide one, and to hear the scriptures from his mouth. Still much more difficult is reaching the state of Bodhi, that is, having the right vision and faith and the right knowledge.

163. After a myriad of lives one reaches the state of Bodhi (see verse 162) which is immensely difficult to reach. Yet because of delusions, desires, the exposure to other wrong paths of religion, and one's deep-rooted pride regarding wealth and glory, taste, and the temporal happiness, it is very difficult to lead the path where sinning has stopped in part or in full.

164. Finally, having found that path where all sinning has stopped, because a) of not completely controlling one's senses, b) one's great passions of anger, pride, deceit and greed, c) one's deep - rooted pride due to possession of wealth and enjoyment of tastes, and pleasures of sense and d) the inability to bear and overcome the pain of opposites of heat/cold etc., the victory over the path of complete detachment is achieved after a herculean and painful effort only.

165. The enemies, which are in the form of the four great passions (of anger, pride, deceit and greed, are the leaders of the group of i) the pair of opposites heat/cold etc., ii) the senses, and iii) the deep-rooted pride regarding wealth and glory, taste and the material pleasures and possessions. Those enemies - the

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संचिन्त्य कषायाणामुदयनिमित्तमुपशान्तिहेतुं च।
त्रिकरणशुद्धमपि तयो: परिहारासेवने कार्ये ॥१६६॥

सेव्य: क्षान्तिर्मार्दवमार्जवशौचे च संयमत्यागौ।
सत्यतपोब्रह्माकिंचन्यानीत्येष धर्मविधि: ॥१६७॥

धर्मस्य दया मूलं न चाक्षमावान्दयां समाधत्ते।
तस्माद्य: क्षान्तिपर: स साधयत्युत्तमं धर्मम् ॥१६८॥

विनयायत्ताश्च गुणा: सर्वे विनयश्च मार्दवायत्त:।
यस्मिन्मार्दवमखिलं स सर्वगुणभाक्त्वमाप्नोति ॥१६९॥

नानार्जवो विशुध्यति न धर्ममाराधयत्यशुद्धात्मा।
धर्मादृते न मोक्षो मोक्षात्परमं सुखं नान्यत् ॥१७०॥

यद्द्रव्योपकरणभक्तपानदेहाधिकारकं शौचम्।
तद्भवति भावशौचानुपरोधाद्यत्नत: कार्यम् ॥१७१॥

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four great passions are, therefore, to be conquered by the brave and patient man with the army of i) forgiveness, ii) gentleness and humility, iii) straight-forwardness and iv) contentment.

166. One should carefully ponder over the circumstances and causes that bring about the four great passions; and those other circumstances and causes that lead to their pacification. Having done this, one should, with purity of mind, speech and body, give up the former and resort to the latter circumstances and causes.

167. The Religion (Dharma) to be practised is ten-fold as follows : 1) Forgiveness, 2) Humility becoming obedient, reverent, humble and gentle, 3) Straightforwardness, 4) Purity, 5) Self-Control, 6) Giving up material possessions or renunciation of all worldly connections, 7) Speaking truth, 8) Practising external and internal penances and austerities, 9) Chastity or Celibacy (to remain celibate in action, word and spirit and 10) Giving up all attachment to possessions.

168. The root of the Religion (Dharma) lies in compassion. He who is not forgiving Akṣamāvān, cannot be compassionate. Thus he who consistently and with enthusiasm, practises compassion, truly accomplishes the (ten-fold) Dharma.

169. All qualities are rooted in politeness and humbleness (Vinaya). This Vinaya is born out of being very gentle and reverent (Mārdava). He who is possessed of this quality of Mārdava in all its completeness, becomes endowed with all good qualities.

170. Without a simple straightforward attitude (Ārjava) there is no internal purification. Without internal purity, one cannot sincerely follow the practices of Dharma. Without Dharma one cannot reach the ultimate freedom (Mokṣa - liberation). And there is no greater happiness and joy than Moksa.

171. The external cleanliness and purity (Śauca) is connected with one's dress, one's food and drink and one's body. With effort

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पञ्चास्रवाद्विरमणं पञ्चेन्द्रियानिग्रह: कषायजय: ।
दण्डत्रयविरतिश्चेति संयम: सप्तदशभेद: ॥१७२॥

बान्धवधनेन्द्रियसुखत्यागात्त्यक्तभयविग्रह: साधु: ।
त्यक्तात्मा निर्ग्रन्थस्त्यक्ताहंकारममकार: ॥१७३॥

अविसंवादनयोग: कायमनोवागजिह्मता चैव ।
सत्यं चतुर्विधं तच्च जिनवरमते ऽस्ति नान्यत्र ॥१७४॥

अनशनमूनोदरता वृत्ते: संक्षेपणं रसत्याग: ।
कायक्लेश: संलीनतेति बाह्यं तप: प्रोक्तम् ॥१७५॥

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and care this external cleanliness and purity should be so pursued, that it in no way diminishes the internal purity and holiness (Bhāva-śauca,) viz, freedom from greed, which is born out of non-attachment, and is of far greater importance.

172. Saṁyama is of seventeen types: (1-5) to turn away from the five kinds of Āsrava - the inflow of Kārmīc matter, (6-10) to control the five senses, (11-14) to conquer the four great passions and (15-17) to avoid the three Daṇḍas (i.e. the punishment to the Ātman through the imporper and frivolous activities of mind, speech and body.

173. The Sādhu irrevocably relinquishes the following: his family and relatives, his wealth and the pleasures of the senses. Because of this he is free from all, quarrels and clashes, Ahaṅkāra ("I-ness" or "I am") and Mamakāra (-'Mine-ness' or 'it is mine'). Hence, he is called Nirgrantha as he is without the things that bind the Ātman.

174. Truth is of the following four kinds: 1) to speak no contradictory things, (2-4) to have complete straightforwardness in one's actions, speech and mind. This fourfold truth is only in the Dharma of the Tīrthaṅkaras and not in the doctrines or teachings of others.

175. The following are the six kinds of external penances and austerities: 1) Anaśana - to remain totally without food. 2) Ūnodaratā - to eat less than what hunger demands. 3) Vṛtti-saṁkṣepa (to decide not to eat more than a certain amount or kind of food or number of times in a day to receive alms, etc.). 4) Rasatyāga - to give up one or more of the six Vikṛtis i.e. milk, curds, butter, molasses, ghee and fried food- these are called Rasa because they lead to stimulation of the senses and mind. 5) Kāyakleśa (to purposely give pain to the body by standing for a long time or under the sun etc. 6) Saṁlīnatā (this means drawing

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प्रायश्चित्तध्याने वैयावृत्यविनयावथोत्सर्ग : ।
स्वाध्याय इति तप : षट् प्रकारमभ्यन्तरं भवति ।।१७६।।

दिव्यात्कामरतिसुखात्त्रिविधं त्रिविधेन विरतिरिति नवकम् ।
औदारिकादपि तथा तद्ब्रह्माष्टादशविकल्पम् ।।१७७।।

अध्यात्मविदो मूर्च्छां परिग्रहं वर्णयन्ति निश्चयत : ।
तस्माद्वैराग्येप्सोराकिञ्चन्यं परो धर्म : ।।१७८।।

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away from). This is of two types a) of the senses i.e. to withdraw them from sense objects and b) of the mind - to stop the mind from dwelling on wrong thoughts or to suppress the anger before it comes out.

176. The following are the six kinds of internal penances and austerities : 1) Prāyaścitta - to confess to an elder Sādhu one's wrong, and to do whatever he tells as repentance for it, 2) Dhyāna - meditation or to keep one's mind fixed on the two pure varieties of meditations known as Dharma and Śukla Dhyāna, 3) Vaiyāvṛtya - to look after and be of service to other Sādhus 4) Vinaya (humility) to be humble and polite. 5) Vyutsarga - to give up those things which are not essential for Sādhu's life and practices, and also to give up wrong attitudes, values, faith etc. 6) Svādhyāya - to write and study, which includes listening to a Guru, asking clarifications, deeply thinking about what is studied, read, and to give discourse and guidance to others.

177. The ceasing of indulgence in sensual pleasures is known as Brahmacarya (Chastity or Celibacy). It is in relation to two groups of beings Audārika i.e. human beings and animals and ii) Devas, the denizens of heaven. It is not to be indulged with reference to these two groups by three means and in three ways each - i) by one's mind or speech or body and ii) by doing it oneself, or by getting done by some one else or by being pleased with some one else who does it. Thus all together there are (2 x 3 x 3) = 18 ways of abstinence (and a Muni should cease indulgence in all these eighteen types of sensual pleasures).

178. The men who are steeped in the philosophy of Ātman, have declared that the very attachment to things is Parigraha - the gathering of things) from the point of Niścaya Naya - the absolute standpoint. (One of the ways of looking at reality). Thus for man who seeks complete non-attachment, this

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दशविधधर्मानुष्ठायिन : सदा रागद्वेषमोहानाम्।
दृढरूढघनानामपि भवत्युपशमोऽल्पकालेन ॥१७९॥

ममकाराहंकारत्यागादतिदुर्जयोद्धतप्रबलान्।
हन्ति परीषहगौरवकषायदण्डेन्द्रियव्यूहान् ॥१८०॥

प्रवचनभक्ति : श्रुतसंपदुद्यमो व्यतिकरश्च संविग्नै :।
वैराग्यमार्गसद्भावभावधीस्थैर्यजनकानि ॥१८१॥

आक्षेपणिविक्षेपणि विमार्गबाधनसमर्थविन्यासाम्।
श्रोतृजनश्रोत्रमन:प्रसादजननीं यथा जननी ॥१८२॥

संवेदनीं च निर्वेदनीं च धर्म्यां कथां सदा कुर्यात्।
स्त्रीभक्तचौरजनपदकथाश्च दूरात्परित्याज्या : ॥१८३॥

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non-attachment to things Ākiñcanya is the greatest Dharma.

179. They who practise this tenfold Dharma, find that the impurities of desires, aversions (hatred) and delusions, which are deeply embedded and have very firm roots and which are present in great quantity, get pacified and subdued in a short time.

180. By totally discarding the sense of 'I', and 'Mine', the Sādhu completely destroys the seemingly inconquerable and extremely strong and subtle formations of the army of 1) the tribulations or the pains of opposites, 2) the (deep-rooted) Prides, 3) the (great) passions, 4) the wrong actions of mind, speech and body, and 5) the attachment to the senses.

181. By willing and joyous service to the Dharma by constant study of the wealth that are the scriptures, by constant association with saints who are on the path of true non-attachment and who are disgusted with Saṁsāra - by doing these, one is able to generate firmness and steadiness on the path of non-attachment, in the true understanding of the (nine) fundamental principles (or concepts of Reality, and in remaining in a true state of pure and holy thoughts and feelings.

182 & 183. There are four types of Religious stories, which by their powerful effects, stop men from pursuing the wrong path; and they give joy and pleasure to the ear and mind of the listeners - just as the mother's sound pleases the ear and the heart of the child. They are called 1) Ākṣepaṇi - stories which attract men towards the pleasures of the senses. (Explanation : for certain types of people who are deeply attached to the pleasures of the senses, the wise carry them along on this path, and then subtly turn them away (from it). 2) Vikṣepaṇi - stories that turn men away from the pleasures of senses). 3) Saṁvedanī - stories which generate distaste for life in this four-cornered world. 4) Nirvedanī - stories which lead to true non-attachment to the pleasures of

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यावत्परगुणदोषपरिकीर्तने व्यापृतं मनो भवति।
तावद्धरं विशुद्धे ध्याने व्यग्रं मन: कर्तुम् ॥१८४॥

शास्त्राध्ययने चाध्यापने च संचिन्तने तथात्मनि च।
धर्मकथने च सततं यत्न: सर्वात्मना कार्य: ॥१८५॥

शास्विति वाग्विधिविद्भिर्धातु :पापठ्यतेऽनुशिष्ट्यर्थ :।
त्रैङिति च पालनार्थे विनिश्चित: सर्वशब्दविदाम् ॥१८६॥

यस्माद्रागद्वेषोद्धतचित्तान्समनुशास्ति सद्धर्मे।
संत्रायते च दु:खाच्छास्त्रमिति निरुच्यते सद्भि: ॥१८७॥

शासनसामर्थ्येन तु संत्राणबलेन चानवद्येन।
युक्तं यत्तच्छास्त्रं तच्चैतत्सर्वविद्वचनम् ॥१८८॥

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sense objects. These stories should always be listened to and told (so that others turn towards religion. However, 1) Strī-kathā (stories pertaining to women and their pleasures), 2) (Bhakta-Kathā (stories pertaining to food and drinks) 3) Cora-Kathā (stories of deception, stealing etc.), and 4) Janapada-kathā (stories of social and political life.) should be avoided from a long distance (as they keep men attached to this world.)

184. Instead of keeping the mind busy in goossip of talking of good and ill of others, it is better that during the available time it is kept occupied in pure Dhyāna (here the word does not mean the four types of pure meditation - the meaning is given in the next verse.)

185. One should constantly completely put in effort in studying the scriptures oneself, in teaching them to others, in deeply pondering over their meaning - e.g. is asking oneself "How much of it have I now learnt and understood properly, and now how much of it have I made integral to my personality ?" and in religious discourses. (All this is known as pure Dhyāna).

186,187,188. According to the great exponents of grammar, the word Śāstra (scripture) is made up of two roots; 1) The root which means to rule over/to command and give direction and 2) The root which means to protect. Thus that which controls and stabilizes the mind by ruling over and directing it when it has gone on the wrong track due to desires and aversions, in the correct Dharma and that which protects the Jīva from the misery and unhappiness of this world is called Śāstra. Thus that which is able to command (the mind) without the slightest blemish, and that which has the power to protect without the slightest defect, is known as Śāstra. Such a Śāstra is, the doctrine or teachings of the Omniscient only.

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जीवाजीवा : पुण्यं पापास्रवसंवरा : सनिर्जरणा : ।
बन्धो मोक्षश्चैते सम्यक् चिन्त्या नवपदार्था : ॥१८९॥

जीवा मुक्ता : संसारिणश्च संसारिणस्त्वनेकविधा : ।
लक्षणतो विज्ञेया द्वित्रिचतु :पञ्चषड्भेदा : ॥१९०॥

द्विविधाश्चराचराख्यास्त्रिविधा : स्त्रीपुंनपुंसका ज्ञेया : ।
नारकतिर्यग्मानुषदेवाश्च चतुर्विधा : प्रोक्ता : ॥१९१॥

पञ्चविधास्त्वेकद्वित्रिचतु :पञ्चेन्द्रियास्तु निर्दिष्टा : ।
क्षित्यम्बुवह्निपवनतरवस्त्रसाश्चेति षड्भेदा : ॥१९२॥

एवमनेकविधानामेकैको विधिरनन्तपर्याय : ।
प्रोक्त : स्थित्यवगाहज्ञानदर्शनादिपर्यायै : ॥१९३॥

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189. Jīva (soul - all living beings), Ajīva (non-soul - all that which is not living), Puṇya (good deeds), Pāpa (sins), Āsrava (causes that lead to an inflow of Karma), Saṁvara causes that lead to the stoppage of this inflow), Nirjarā - causes that lead to the destruction of the Karmas already formed), Bandha (bondage - causes that lead the Karmic particles to attach themselves to the Ātman, for fruition at a later date), and Moṣka (the Ultimate Salvation or Realisation or Freedom). These are the nine fundamental Principles (or Concepts of Reality) which should be deeply contemplated upon.

190,191, 192 & 193. The Jīvas are classified in two main divisions : 1) Those that are liberated, and 2) Those that are worldly - still part of this world. The Saṁsāri Jīvas are further classified as being of two, three, four, five and six types. They can be known by their characterisitics. They are of two types thus: 1) Moblile - those that are able to move and 2) Immobile - those that cannot. They are of three types, thus : 1) of femininie gender 2) of masculine gender, and 3) of neuter gender. They are of four types thus : 1) The denizens of hell, 2) the human beings, 3) the animals, birds, and insects and 4) the denizens of heaven. They are of five types thus : 1) With one sense organ, 2) with two sense organs, 3) with three sense organs, 4) with four sense organs and 5) with five sense organs. They are of six types thus : 1) The Jīvas that are in (and part of) the earth, 2) the Jīvas that are in (and part of) water, 3) The Jīvas that are in (and part of) fire-light etc. 4) The Jīvas that are in (and part of) wind and air, 5) The Jīvas that are in (and part of) the vegetable world and 6) The Jīvas that are able to move. These many classifications and types of Jīvas can be further divided into an infinite variety depending on the lengths of their life span, the room occupied - the places of their habitat, the variation in their knowledge, the variation in their

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सामान्यं खलु लक्षणमुपयोगो भवति सर्वजीवानाम्।
साकारोऽनाकारश्च सोऽष्टभेदश्चतुर्धा च ॥१९४॥

ज्ञानाज्ञाने पञ्चत्रिविकल्पे सोऽष्टधा तु साकार:।
चक्षुरचक्षुरवधिकेवलदृग्विषयस्त्वनाकार: ॥१९५॥

भावा भवन्ति जीवस्यौदयिक: पारिणामिकश्चैव।
औपशमिक: क्षयोत्थ: क्षयोपशमजश्च पञ्चैते ॥१९६॥

ते चैकविंशतित्रिद्वि नवाष्टादशविधाश्च विज्ञेया:।
षष्ठश्च सान्निपातिक इत्यन्य: पञ्चदशभेद: ॥१९७॥

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powers of cognition etc. etc.

194 & 195. Every Jīva has a common characterisitic called Upayoga based on the specific and the general knowledge quality of the Ātman. This Upayoga is characterized in two types : Specific konwledge and non-specific general knowledge. The Sākāra Jñāna has eight sub-classifications divided as five plus three, and the Anākāra Darśana has four sub-classifications as follows : Sākāra Jñāna: 1) The knowledge that is derived through the sense and the mind, 2) The knowledge that is derived through the mind and the sense organs and which pertains to words and meaning, 3) The knowledge of material things which is derived without the aid of the mind and sense-organs, 4) The knowlędge of the state of mind of others without the aid of the use of mind and sense - organs and 5) Omniscience. If one's faith and vision is faulty, the knowledge does not lead to liberation. Hence, the first three types of knowledge when accompanying Mithyāva, are called Mati-ajñāna, Śruta-ajñāna and Avadhi-ajñāna. Anākāra Darśana: 1) The general knwoledge that one has of things through one's eyes, 2) The general knowledge that one has of things through the other four sense - organs, 3) The general knowledge that one has of all material things without the aid of the mind and sense-organs (but through the power of the Ātman only and 4) Omniscience of a general nature.

196 &197. The Jīva is in different typical conditions, and for this there is a fivefold classification : 1) Audayika when the Jīvas experiencing the fruition of the Karmas. 2) Pāriṇāmika - when the Jiva is in its natural condition. 3) Aupśamika - when the Karmas are pacified and subdued for somethme, and a comparatively good condition comes about. 4) Kṣāyika - when the Karmas are completely destroyed from their roots, and a perfect condition arises and 5) Kṣāyopaśamika - when some

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एभिर्भावै: स्थानं गतिमिन्द्रियसंपद: सुखं दु:खम्।
संप्राप्नोतीत्यात्मा सोऽष्टविकल्प: समासेन ॥१९८॥

द्रव्यं कषाययोगावुपयोगो ज्ञानदर्शने चेति।
चारित्रं वीर्यं चेत्यष्टविधा मार्गणा तस्य ॥१९९॥

जीवाजीवानां द्रव्यात्मा सकषायिणां कषायात्मा।
योग: सयोगिनां पुनरुपयोग: सर्वजीवानाम् ॥२००॥

ज्ञानं सम्यग्दृष्टेर्दर्शनमथ भवति सर्वजीवानाम्।
चारित्रं विरतानां तु सर्वसंसारिणां वीर्यम् ॥२०१॥

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Karmas are destroyed and others are only subdued and a mixed condition arises. Again, these five conditions are further divided in twentyone, two, three, nine and eighteen, classifications respectively. Moreover, there is a sixth condition called Sānnipātika which is further divided in fifteen classifications. (For further details see Appendix IV)

198, 199 & 200. Because of these different typical conditions the Jīva is born into various places of birth into various types of birth, with various sense-organs, with differing levels of wealth and possessions, and experiences different levels of happiness/joy and anxieties/pain.

Another classification of Jīva as Ātman is eightfold as follows: 1) Jīva and Ajīva both are substances, hence are called Dravyātmā. 2) All Jīvas have the four great passions, hence are called Kaṣāyātmā. 3) Till the Final Emancipation all Jīvas have the activities of mind, speech and body, hence are called Yogātmā. 4) Both the liberated and non-liberated Jīvas have the characteristic of applying the specific and general knowledge, hence they are called Upayogātmā. 6) All Jīvas have general knowledge of things, hence are called Darśanātmā. 7) The Jīvas who are on the path of right conduct are called Cāritrātmā and 8) Both liberated and non-liberated Jīvas are full of energy and hence are called Vīryātmā. In this manner, one should ponder over the characteristics of the Jīva substance.

201. Here a clarification is given as to why the Ajīva substance is called Ātman. From the point of the ordinary meaning of a word (which is the point of view of Saṁgraha Naya for Jīva as well as Ajīva, the word Ātman can be used, because Ātman's ordinary meaning is that which undergoes changes and transformations. Again from the point of view of Anekāntavāda (the way of looking at truth or anything from various points of veiw), Ātman is Ātman

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द्रव्यात्मेत्युपचार: सर्वद्रव्येषु नयविशेषेण।
आत्मादेशादात्मा भवत्यनात्मा परादेशात्॥२०२॥

एवं संयोगाल्पबहुत्वाद्यैर्नैकश: स परिमृग्य:।
जीवस्यैतत्सर्वं स्वतत्त्वमिह लक्षणैर्दृष्टम्॥२०३॥

उत्पादविगमनित्यत्वलक्षणं यत्तदस्ति सर्वमपि।
सदसद्वा भवतीत्यन्यथार्पितानर्पितविशेषात्॥२०४॥

योऽर्थो यस्मिन्नाभूत् साम्प्रतकाले च दृश्यते तत्र।
तेनोत्पादस्तस्य विगमस्तु तस्माद्विपर्यास:॥२०५॥

साम्प्रतकाले चानागते च यो यस्य भवति सम्बन्धी।
तेनाविगमस्तस्येति स नित्यस्तेन भावेन॥२०६॥

धर्माधर्माकाशानि पुद्गला: काल एव चाजीवा:।
पुद्गलवर्जमरूपं तु रूपिण: पुद्गला: प्रोक्ता:॥२०७॥

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from its own viewpoint and it is not Ātman when looked at with reference to what it is not : (Example : The person Mahesh is Mahesh from the view point of his own qualities but is not Mahesh from the view point of the qualities of say, Nītā, who has differing qualities).

202. Thus one should think of Jīva from various points of view for example, with reference to its association or union (Saṁyoga) and its number (few or many). The nature of Jiva is seen to be manifold through various characteristics.

203. In this manner the Jīva is what it is associated with. (e.g. A with the state of demigods). Similarly, another characteristic is largeness or smallness of numbers (e.g. there are far greater number of animals/birds/insects than human beings). Thus there are hundreds of ways of contemplating the nature of the Jīva substance, all these ways being there because of the many many varied characteristics of this substance.

204. That which has the characteristics of origination, destruction and stability is only Real. That which does not have these three characteristics is Unreal. All real things definitely have these characteristics (see Appendix V).

205. That characteristic which was not present in a thing before and which is now seen is said to be created. And that characteristic which was there before and which is now not there is said to be destroyed. (The thing, also, is said to be created or destroyed) (when a shirt is stitched from a piece of cloth, the shirt is said to be created and the piece is said to be destroyed).

206. When a characteristic of a thing remains steady in all three times : past, present and future, then that characteristic is said to be stable (and the thing is said to be stable. (In the example given in verse 205, the cloth material is said to be stable).

207. The second substance Ajīva described in verse 180 has

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द्व्यादिप्रदेशवन्तो यावदनन्तप्रदेशिका : स्कन्धा : ।
परमाणुरप्रदेशो वर्णादिगुणेषु भजनीय : ॥२०८॥

भावे धर्माधर्माम्बरकाला : पारिणामिके ज्ञेया :।
उदयपरिणामिरूपं तु सर्वभावानुगा जीवा : ॥२०९॥

जीवाजीवा द्रव्यमिति षड्विधं भवति लोकपुरुषोऽयम् ।
वैशाखस्थानस्थ : पुरुष इव कटिस्थकरयुग्म : ॥२१०॥

तत्राधोमुखमल्लकसंस्थानं वर्णयन्त्यधोलोकम् ।
स्थालमिव च तिर्यग्लोकमूर्ध्वमथ मल्लकसमुद्गम् ॥२११॥

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a five-fold classification. Dharmāstikāya (that which aids a motion), Adharmāstikāya (that which aids stability), Ākāśa (that which gives space to all substances), Pudgala (Matter) and Kāla (Time). Pudgala substance has the characteristics of colour, taste, smell and touch. The other four substances do not have these four characteristics.

208. Paramāṇu is the smallest and indivisible part of matter. A molecule or lump of two or more Paramāṇus is known as Skandha. When the Parāmaṇu is connected with others, it is said to be with Pradeśa. (The individual Paramāṇu is without Pradeśa. Thus a Skandha of two, three... infinite Paramāṇus is known as being of two, three... Pradeśas. Further a Paramāṇu has definitely the four qualities of colour etc. but the quantity thereof is not certain (it changes with circumstance).

209. Dharmāstikāya, Adharmāstikāya, Ākāśa and Kāla, these four substances remain in their natural condition, since time immemorial. The Pudgala substance remains in Audayika and Pāriṇāmika Bhāva. The Jiva substance may remain in any of the five Bhāvas mentioned in verse 196.

210. In this way Jīva and Ajīva substances are six in number. Where these six substances exist is known as the cosmos (Loka). This cosmos has the shape of human being, who is standing with his feet apart, and who has kept his two hands on the waist. Hence the cosmos is also called Lokapuruṣa.

211. The Loka has three main parts : 1) The lower part (Adholoka,) 2) The middle part (Tiryak-loka), and 3) The upper part (Ūrdhvaloka). The Adholoka has the shape of an inverted earthen oil lamp. The Tīryak-loka has the round shape of a flat Indian dinner metal plate. The lower portion of Ūrdhvaloka is in the shape of an upright earthen oil lamp. The upper portion rests on it in the shape of an inverted earthen oil lamp.

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सप्तविधोऽधोलोकस्तिर्यग्लोको भवत्यनेकविध : ।
पञ्चदशविधान : पुनरूर्ध्वलोक : समासेन ।।२१२।।

लोकालोकव्यापकमाकाशं मर्त्यलौकिक : काल : ।
लोकव्यापि चतुष्टयमवशेषं त्वेकजीवो वा ।।२१३।।

धर्माधर्माकाशान्येकैकमत : परं त्रिकमनन्तम् ।
कालं विनास्तिकाया जीवमृते चाप्यकर्तृणि ।।२१४।।

धर्मो गतिस्थितिमतां द्रव्याणां गत्युपग्रहविधाता ।
स्थित्युपकर्ताधर्मोऽवकाशदानोपकृद्गगनम् ।।२१५।।

स्पर्शरसगन्धवर्णा : शब्दो बंधश्च सूक्ष्मता स्थौल्यम् ।
संस्थानं भेदतमश्छायोद्योतातपश्चेति ।।२१६।।

कर्मशरीरमनोवाग् विचेष्टितोच्छ्वासदु:खसुखदा : स्यु : ।
जीवितमरणोपग्रहकराश्च संसारिण : स्कन्धा : ।।२१७।।

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212. The Adholoka has seven worlds (where, in the first world are the habitats of the lower Devas and the first hell; the remaining six worlds have the hells No. 2 to No. 7). The Tiryak-loka has many worlds (i.e. the many concentric islands/ rings of land and ocean and the habitats of the Jyotiṣa Devas i.e. the lower heavens). The Ūrdhva-loka has fifteen worlds.

213. The substance called Ākāśa is there in the cosmos and also beyond the cosmos. The Kāla (Time) substance is there in the first two and one half island/rings of the middle part (Tiryak-loka) where only human beings live. (This is because here there is day/night - the measure of the Kāla substance). The rest of the four substances Jīva Dharmāstikāya, Adharmāstikāya and Pudgala are everywhere in the cosmos. One Jīva lives in an infinitely small part of the cosmos, but when a Realised human being does the final ritual of leaving the body, then the Jīva occupies the entire cosmos (see verses 273/274).

214. Dharmāstikāya, Adharmāstikāya and Ākāśa, these three are single substances. The remaining three, Kāla, Pudgala and Jīva are infinite in number. Except Kāla (which only passes), the other five substances are known as Astikāya i.e. whose quantity can be in group form. All, except Jīva do not do any activity (i.e. are Akartā), while Jīva does good and evil actions.

215. Dharmāstikāya is a substance which helps (Jīva and Pudgala) in movement. Adharmāstikāya is a substance which helps (Jīva and Pudgala) in remaining steady. (Just as though, a fish has the power to move and to remain steady, it cannot do either without the presence of the water substance. Thus without these two substances none of us or any other material object, could move or remain steady). Ākāśa is the substance that gives place/room (to the Jīvas and Pudgala in this universe).

216 & 217. The Pudgala substance has the characteristics of

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परिणामवर्तनाविधिपरापरत्वगुणलक्षण : काल : ।
सम्यक्त्वज्ञानचारित्रवीर्यशिक्षागुणा जीवा : ॥२१८॥

पुद्गलकर्म शुभं यत्तत्पुण्यमिति जिनशासने दृष्टम् ।
यदशुभमथ तत्पापमिति भवति सर्वज्ञनिर्दिष्टम् ॥२१९॥

योग : शुद्ध : पुण्यास्रवस्तु पापस्य तद्विपर्यास : ।
वाक्कायमनोगुप्तिर्निरास्रव : संवरस्तूक्त : ॥२२०॥

संवृततपउपधानात्तु निर्जरा कर्मसन्ततिर्बन्ध : ।
बन्धवियोगो मोक्षस्त्विति संक्षेपान्नव पदार्था : ॥२२१॥

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touch, taste, smell, colour, sound, joining together, subtleness, grossness, shape (or configuration), differentiation (or splitting), darkness, shade (or shadow), brightness and heat. The formation of Karmas, of the body of thoughts (through the mind), speech, various activities, breathing, anxiety and pain, joy and happiness, life span and death - all these actions of the Jīvas, who live in this world of birth and rebirth, are dependent on this Pudgala substance in its lump form (and not as individual particles.)

218. The changes in all states, the flow of time, the growth and ebb of things - these show that the Time substance exists. A Jīva has the characteristics (or qualities) of Samyaktva (the right faith and vision), of right knowledge, of right conduct, the exposition of one's energies, and the learning and teaching of words, langūage etc.

219. The good and meritorious activities (or the formation of the good and meritorious Karmas) are known as Puṇya in the Jain Religion. The sinful and evil activities (or the formation of the impure and unholy Karmas) are known as Pāpa according to the words of the Omniscient.

220. The pure and unholy activities of the mind, speech and body lead to the inflow of good and meritorious Karmic particles i.e. of Puṇya. The impure and unholy activities lead to the inflow of bad and evil Karmic particles. i.e. of Pāpa. When these activities of mind, speech and body are done with utmost care and detachment (as shown in the Scriptures) that is with what is called Gupti, then there is no inflow of good or bad Karmic particles. This is called Saṁvara.

221. The Ātman, which is firmly steady in Saṁvara, through austerities and penances, and Upadhāna (special practices and rituals of activities and penances), destroys the Karmas that were formed earlier (including previous births). This is called Nirjarā.

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एतेष्वध्यवसायो योऽर्थेषु विनिश्चयेन तत्त्वमिति।
सम्यग्दर्शनमेतत्तु तन्निसर्गादधिगमाद्वा ॥२२२॥

शिक्षागमोपदेशश्रवणान्येकार्थिकान्यधिगमस्य।
एकार्थः परिणामो भवति निसर्गः स्वभावश्च ॥२२३॥

एतत्सम्यग्दर्शनमनधिगमविपर्ययौ तु मिथ्यात्वम्।
ज्ञानमथ पञ्चभेदं तत्प्रत्यक्षं परोक्षं च ॥२२४॥

तत्र परोक्षं द्विविधं श्रुतमाभिनिबोधिकं च विज्ञेयम्।
प्रत्यक्षं त्ववधिमनःपर्यायौ केवलं चेति ॥२२५॥

एषामुत्तरभेदविषयादिभिर्भवति विस्तराधिगमः।
एकादीन्येकस्मिन् भाज्यानि त्वाचतुर्भ्य इति ॥२२६॥

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222. The complete and unshakable faith in these nine Concepts of Reality/Substances, as : "These Concepts are the Truth". is called Samyagdarśana. This quality of Samyagdarśana is attained by anyone in two ways called Nisarga (born without the help of any outside influence, naturally), and Adhigama - attained with the help of outside influence, through knowledge.

223. 1) Learning the practices shown by the Omniscient (Śikṣā) 2) Learning the scriptures (Āgamopadeśa), and 3) Listening to the discourses of the great saints (Āgama-śravaṇa), these are synonymous with Adhigama. Alternatively, they are the external influences which lead to the birth of Samyagdarśana. 1) The pure internal changes taking place. 2) The changes through one's own personality, these are synonymous with Nisarga, since there is nondependence on any external influenence in these methods.

224 & 225. Given above is the description of Samyagdarśana. Mithhyātva is of three types : 1) Anadhigama - not having faith in the correctness of the nine Concepts of Reality. 2) Viparyaya - Having faith that some other Concepts describe the Reality. 3) Saṁśaya - Having doubt whether these nine Concepts are the correct ones or not. The right knowledge is of five types (see verse 194). Out of these, Mati and Śruta Jñāna are Parokṣa (derived by the help of the senses and mind). The Avadhi, Manaḥaparyaya (derived directly by the power of Avadhi, Manaḥaparyaya and Kevala Jñāna are Pratyakṣa (derived directly by the power of Ātman alone, without the help of the intermediaries of the senses and mind.)

226. The above is a description of knowledge in a general sort of a way. The further sub-divisions of the five types of Jñāna, and understanding the subject matter of these sub-divisions, leads to a far more exhaustive understanding of the subject of Jñāna (knowledge). In one Jīva there can be one, two, three or four types

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सम्यग्दृष्टेर्ज्ञानं सम्यग्ज्ञानमिति नियमत: सिद्धम्।
आद्यत्रयमज्ञानमपि भवति मिथ्यात्वसंयुक्तम्॥२२७॥

सामायिकमित्याद्यं छेदोपस्थापनं द्वितीयं तु।
परिहारविशुद्धि: सूक्ष्मसंपरायं यथाख्यातम्॥२२८॥

इत्येतत्पञ्चविधं चारित्रं मोक्षसाधनं प्रवरम्।
नैकैरनुयोगनयप्रमाणमार्गै: समनुगम्यम्॥२२९॥

सम्यक्त्वज्ञानचारित्रसंपद: साधनानि मोक्षस्य।
तास्वेकतराभावेऽपि मोक्षमार्गोऽप्यसिद्धिकर:॥२३०॥

पूर्वद्वयसम्पद्यपि तेषां भजनीयमुत्तरं भवति।
पूर्वद्वयलाभ: पुनरुत्तरलाभे भवति सिद्ध:॥२३१॥

धर्मावश्यकयोगेषु भावितात्मा प्रमादपरिवर्जी।
सम्यक्त्वज्ञानचारित्राणामाराधको भवति॥२३२॥

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of knowledge at the same time. (when Kevala Jñāna is there, the others are not necessary. (See *Tattvārthasūtra* of Pūjya Śrī Umāsvāti).

227. The knowledge of he who has the right faith and vision is certainly and *a priori* the right knowledge. The first three types of knowledge - Mati, Śruta and Avadhi - if they occur when there is a false faith and vision, are known as wrong knowledge (as they do not lead to liberation).

228 & 229. The Right conduct is of five types : 1) Sāmāyika 2) Chedopasthāpana. 3) Parihāraviśuddhi, 4) Sūkṣmasaṁparāya and 5) Yathākhyāta. (See Appendix VI). This right conduet is the tool Par excellence of Mokṣa. By Anuyoga the various methods of exposition), Naya (the various points of view) and Pramāṇa (the method of taking all points of view together, or rather, valid proofs like Pratyakṣa, etc.), the nature of this Right Conduct should be exhaustively understood.

230 & 231. The wealth that consissts of the Right Faith and Vision, the Right knowledge and the Right conduct constitutes the tools par excellence of Mokṣa. If there is absence of one of these three (constituents), then final liberation is not possible. If the first two are present, it does not necessarily follow that, the third is also present, - it may or may not be present. But if the Right Conduct is there, then invariably the Right Knowledge and the Right Faith and Vision, are present.

232. He who has given up all laziness (or negligence) (see verse 33 for a detailed meaning of Pramāda), and who firmly believes and contemplates that "without the tenfold Dharma and other obligatory practices he cannot reach liberation", such a Jīva, becomes the follower of the three-fold path of Samyagdarśana, Jñāna and Cāritra (i.e. the right faith and vision, knowledge and conduct.)

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आराधनाश्च तेषां तिस्रस्तु जघन्यमध्यमोत्कृष्टा : ।
जन्मभिरष्टत्र्येकै : सिध्यन्त्याराधकास्तासाम् ।।२३३।।

तासामाराधनतत्परेण तेष्वेव भवति यतितव्यम् ।
यतिना तत्परजिनभक्त्युपग्रहसमाधिकरणेन ।।२३४।।

स्वगुणाभ्यासरतमते : परवृत्तान्तान्धमूकबधिरस्य ।
मदमदनमोहमत्सररोषविषादैरधृष्यस्य ।।२३५।।

प्रशमाव्याबाधसुखाभिकांक्षिण : सुस्थितस्य सद्धर्मे ।
तस्य किमौपम्यं स्यात् सदेवमनुजेऽपि लोकेऽस्मिन् ।।२३६।।

स्वर्गसुखानि परोक्षाण्यत्यन्तपरोक्षमेव मोक्षसुखम् ।
प्रत्यक्षं प्रशमसुखं न परवशं न व्ययप्राप्तम् ।।२३७।।

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233. The pursuit of this three-fold path to Mokṣa (Liberation), can be done with a small intensity, or with an average intensity and with very great intensity. He whose intensity is small reaches Mokṣa in eight lives, whose intensity is average reaches Mokṣa in three lives and whose intensity is very great reaches Moksa in this very life.

234. He who desires to pursue this three-fold path to liberation, should always endeavour to protect and enlarge this pursuit. For this, he should develop a great reverence and regard for the Tīrthaṅkaras, and an exemplary attitude of service towards other saints by bringing and doing whatever is needed by them, and thereby do all that is necessary for them to remain in excellent bodily health and mental equanimity.

235 & 236. He who remains in and endeavours to improve upon his qualities at all times; he who is blind, dumb and deaf towards the activites of others, he who is not subdued by pride, sensual desire, delusion, jealousy, anger and depression; he who longs for the joy and happiness born out of peace and tranquillity and which is there, at all time, in the state of liberation, he who is firm and steady in performing his duties and practices - how can such a great soul be compared with anyone in this human world ? Let alone the human world, but no denizenof the heavens can also come near (in joy and happiness) to such a great saint:

237. The joy and happiness of the heavens is (for one who is living in this world) known by others' description of it, and hence is far away. Similarly, the perfect happiness of Mokṣa is even much more further away. However the happiness of peace and tranquillity is direct and within reach of one's own experience. It is dependent on nobody or anything outside of one's self, (and it cannot be taken away by others) and one does not have to pay a farthing for it.

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निर्जितमदमदनानां वाक्कायमनोविकाररहितानाम्।
विनिवृत्तपराशानामिहैव मोक्ष: सुविहितानाम् २३८॥

शब्दादिविषयपरिणाममनित्यं दु:खमेव च ज्ञात्वा।
ज्ञात्वा च रागदोषात्मकानि दु:खानि संसारे॥२३९॥

स्वशरीरेऽपि न रज्यति शत्रावपि न प्रदोषमुपयाति।
रोगजरामरणभयैरव्यथितो य: स नित्यसुखी॥२४०॥

धर्मध्यानाभिरतस्त्रिदण्डविरतस्त्रिगुप्तिगुप्तात्मा।
सुखमास्ते निर्द्वन्द्वो जितेन्द्रियपरीषहकषाय: २४१॥

विषयसुखनिरभिलाष: प्रशमगुणगणाभ्यलंकृत: साधु:।
द्योतयति यथा न तथा सर्वाण्यादित्यतेजांसि॥२४२॥

सम्यग्दृष्टिर्ज्ञानी विरतितपोध्यानभावनायोगै:।
शीलाङ्गसहस्राष्टादशकमयत्नेन साधयति॥२४३॥

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238. For the great souls who have earned a victory over pride and sexual desires, who are completely free from the impurities of mind, speech and body; who follow only good practices and who do not expect anything from others - for such great souls the Mokṣa is right here: (i.e. they enjoy the joy and happiness of Mokṣa right here:)

239 & 240. The results of sound and all other sense objects are fleeting and in the ultimate analysis definintely anxiety and pain giving. Further, all anxieties and pain are rooted in desires (attachment) and aversions (hatred). Fully knowing this, he who has no attachment to his own body; he who has no aversion towards his enemies; he who is not (at all) afraid of disease, old age, death or any other danger - such a great soul is always full of joy and happiness.

241. He who constantly remains in holy meditation; he who has given up all activities that are against the scriptures; he who has perfect control over the activities of mind, speech and body (i.e. practises the three Guptis): he who has subdued his senses, he who is free from the great passions; and he who has conquered the pairs of opposites - such a great soul leads a life of great happiness.

242. The Sādhu, who has zero desires for (who is indifferent to) the sense objects, who is adorned by the qualities of peace and tranquillity, constant study, contentment and all other good qualities, spreads so much 'light' amongst people, that, if all the suns in the universe were to get together, they could not give as much light.

243. The Sādhu who has reached the state of Samyagdarśana (and who has attained right knowledge) becomes proficient in and practises the eighteen thousand sub-divisions that make up the right conduct.

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धर्मादभ्यादीन्द्रियसंज्ञाभ्य : करणतश्च योगाच्च ।
शीलाङ्गसहस्राणामष्टादशकस्य निष्पत्ति : ॥२४४॥

शीलार्णवस्य पारं गत्वा संविग्नसुगममार्गस्य ।
धर्मध्यानमुपगतो वैराग्यं प्राप्नुयाद्योग्यम् ॥२४५॥

आज्ञाविचयमपायविचयं च सद्ध्यानयोगमुपसृत्य ।
तस्माद्विपाकविचयमुपयाति संस्थानविचयं च ॥२४६॥

आप्तवचनं प्रवचनं चाज्ञा विचयस्तदर्थनिर्णयनम् ।
आस्रवविकथागौरवपरीषहाद्यैरपायस्तु ॥२४७॥

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244. a) There is the tenfold Dharma (Religion). b) This Religion is towards ten types of Jīvas/Ajīva substance: firstly the five types of Jīvas with one sense organ - namely the Jīvas comprising the earth, the wind, the water, the fire and light and the vegetable world, then the four types of Jīvas with two, three, four and five sense organs; and the Ajīva substance (i.e. a total of ten). c) Using all of one's five sense - organs for following this Religion. d) Practising the Religion by subduing the four attachments for food, fear, sex and collecting things, e) practising the Religion by not doing anything wrong oneself, by not getting it done by others and by not praising and rejocing when someone else has done anything that is not religious (known as the three Karaṇas, and f) Practising the Religion through one's mind, speech and body (the 3 Yogas). Thus 10 x 10 x 5 x 4 x 3 x 3 = 18000 subdivisions.

245. For the Sādhu who has developed a distaste for wordly things and affairs (who is disgusted with Saṁsāra), it is easy to cross successfully this vast ocean of the eighteen thousand facets of right conduct. By remaining constantly absorbed in holy meditations, such a Sādhu reaches the right state of complete non-attachment.

246. After completing the two holy meditations known as Ājñāvicaya and Apāya-vicaya), the Sādhu does the next two meditations fo Vipākavicaya and Saṁsthānanavicaya (These four are known as Dharmadhyāna (the holy or religious meditations).

247. To meditate by freely exploring and then deciding the meaning of any subject is known as Vicaya.To meditate thus that the words and prescriptions of the Omniscient, who is free from defects of desires (attachment), aversions (hatred) and delusions, and hence whose words and prescriptions, are also free from any defects, such a meditation is known as Ājñavicaya. To meditate, as shown above that the inflow of Karmic matter, the wrong kinds

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अशुभशुभकर्मपाकानुचिन्तनार्थो विपाकविचय: स्यात्।
द्रव्यक्षेत्राकृत्यनुगमनं संस्थानविचयस्तु ॥२४८॥

जिनवरवचनगुणगणं संचिन्तयतो वधाद्यपायांश्च।
कर्मविपाकान् विविधान् संस्थानविधीननेकांश्च ॥२४९॥

नित्योद्विग्नस्यैवं क्षमाप्रधानस्य निरभिमानस्य।
धुतमायाकलिमलनिर्मलस्य जितसर्वतृष्णस्य ॥२५०॥

तुल्यारण्यकुलाकुलविविक्तबन्धुजनशत्रुवर्गस्य।
समवासीचन्दनकल्पनप्रदेहादिदेहस्य ॥२५१॥

आत्मारामस्य सत: समतृणमणिमुक्तलेष्टुकनकस्य।
स्वाध्यायध्यानपरायणस्य दृढमप्रमत्तस्य ॥२५२॥

अध्यवसायर्विशुद्धे: प्रशस्तयोगैर्विशुध्यमानस्य।
चारित्रशुद्धिमग्र्यामवाप्य लेश्याविशुद्धिं च ॥२५३॥

तस्यापूर्वकरणमथ घातिकर्मक्षयैकदेशोत्थम्।
ऋद्धिप्रवेकविभववदुपजातं जातभद्रस्य ॥२५४॥

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of discussions and listening to stories and gossips about women, thieves, etc., and the deep prides in oneself, and the inabilitiy to bear the pairs of opposites causes only pains and anxieties and harm, is known as Apāyavicaya.

248. To meditate, as shown above, on the nature of fruition of the eight types of Karmas (and their numerous sub-divisions), some of which are good and others are bad, is known as Vipākavicaya. To meditate as shown above, on the nine Concepts of Reality and the six Substances, and on the nature of this cosmos with its three parts etc. is known as Saṁsthānavicaya.

249, 250, 251, 252, 253, & 254. The Sādhu who 1) constantly meditates on a) the good qualities that come as a result of following the prescriptions of the Tīrthaṅkaras, b) on the bad results that come by following the path of sin, c) on the fruition of Karmas whereby one experiences the good and bad results and d) on the nature of this cosmos, the Sādhu 2) who is constantly distasteful towards (or is disgusted with this world and its affairs; 3) who is forgiveness personified; 4) who is polite, humble and without pride 5) who is straightforward, 6) who is pure and holy; 7) who has conquered all desires, (i.e. who is contented), 8) who is equipoised whether he be in a jungle or a large city; 9) who considers himself as quite separate from his near and dear ones as well as his enemies; 10) who has the same detachment towards one who puts the cool balm of sandalwood paste on his body and another who hurts his body by beating and striking him, 11) who is absorbed at all times only in his Ātman, 12) who is above (in qualities) all human beings; 13) for whom a blade of grass or a jewel (or a sort of gem (amber) and a pearl has the same value, 14) Who cosiders both a lump of earth and gold as being of equal value; 15) who is enthusiastically absorbed in study and meditation, 16) who is at all times without the slightest trace of

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सातर्द्धिरसेष्वगुरु : प्राप्यर्द्धिविभूतिमसुलभामन्यै : ।
सक्त : प्रशमरतिसुखे न भजति तस्यां मुनि : सङ्गम् ।।२५५।।

या सर्वसुरवरर्द्धिर्विस्मयनीयापि सानगारर्द्धे : ।
नार्घति सहस्राभागं कोटिशतसहस्रगुणितापि ।।२५६।।

तज्जयमवाप्य जितविघ्नरिपुर्भवशतसहस्रदुष्प्रापम् ।
चारित्रमथाख्यातं संप्राप्तस्तीर्थकृत्तुल्यम् ।।२५७।।

शुक्लध्यानाद्यद्वयमवाप्य कर्माष्टकप्रणेतारम् ।
संसारमूलबीजं मूलादुन्मूलयति मोहम् ।।२५८।।

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laziness or frivolousness or carelessness - for such a Sādhu, his inner personality has become very pure like a crystal, because of which all his activities of mind, speech and body are becoming purer and purer, whose conduct and Leśyās (see Appendix II, Story No.1) are also continuously being refined; such a Sādhu, being intensely desirous of total liberation, due to a certain amount of destruction of the four Ghāti Karmas (see verse 265), reaches a state known as Apūrvakaraṇa (the 8th Guṇasthāna) - meaning, state that has never been reached before), and at the same time many miraculous qualities and powers are also born in him.

255. Such a Sādhu, who has destroyed the deep-rooted prides of taste, wealth and pomp, and of joy and happiness, who is soakd in the happiness born out of peace and tranquillity; such a Sādhu in no way gets attached to these miraculous qualities and powers. and does not at all use them without a very important and necessary reason.

256. For the worldly person the wealth and glory of the kings of the heavens is astounding. If this wealth and glory were to be multiplied a hundred thousand into ten million times, even then it would not be equivalent to a thousandth part of the miraculous qualities and powers that are born to a Sādhu (Anagāra), (who has reached Apūrvakaraṇa).

257 & 258. The Sādhu who remains dispassionate or indifferent towards the miraculous qualities and powers, who has vanquished the enemies of desires and aversions, that are the obstacles on this last leg of Final Emancipation reaches the Yathākhyāta Cāritara, which is well nigh impossible to reach even after a myriad of births and which is (almost) similar to the conduct of a Tīrthaṅkara.

Then he does the first two kinds of Śukladhyāna (known as

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पूर्वं करोत्यनन्तानुबन्धिनाम्नां क्षयं कषायाणाम्।
मिथ्यात्वमोहगहनं क्षपयति सम्यक्त्वमिथ्यात्वम्॥२५९॥

सम्यक्त्वमोहनीयं क्षपयत्यष्टावत: कषायांश्च।
क्षपयति ततो नपुंसकवेदं स्त्रीवेदमथ तस्मात्॥२६०॥

हास्यादि तत: षट्कं क्षपयति तस्माच्च पुरुषवेदमपि।
संज्वलनानपि हत्वा प्राप्नोत्यथ वीतरागत्वम्॥२६१॥

सर्वोद्घातितमोहो निहतक्लेशो यथा हि सर्वज्ञ:।
भात्यनुपलक्ष्यराहुर्वंशोन्मुक्त: पूर्णचन्द्र इव॥२६२॥

सर्वेन्धनैकराशीकृतसंदीप्तो ह्यनन्तगुणतेजा:।
ध्यानानलस्तप:प्रशमसंवरहविर्विवृद्धबल:॥२६३॥

क्षपकश्रेणिमुपगत: स समर्थ: सर्वकर्मिणां कर्म।
क्षपयितुमेको यदि कर्मसंक्रम: स्यात्परकृतस्य॥२६४॥

परकृतकर्मणि यस्मान्न क्रामति संक्रमो विभागो वा।
तस्मात्सत्त्वानां कर्म यस्य यत्तेन तद्वेद्यम्॥२६५॥

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Pṛthaktva-Savitarka Vicāra, and Pṛthaktva Avitarka Vicāra. (The nature of these meditations is no longer available in any great detail in the scriptures). Through the force of these very powerful meditations he totally destroys the Mohanīya Karma from its very roots (including its latent formation) as given below. This Mohanīya Karma is the leader of the eight types of Karmas (see verse 34), and the prime cause for the cycles of birth and rebirth.

259, 260, & 261. The Sādhu (who is spiritually advanced) follows the following sequence in totally destroying the twentyeight sub-types of this Mohanīyakarma (1 to 4) The Anantānubandhi variety of the four great passions (5 to 7) The three varieties of the Mithyātva Mohanīya Karma; (8 to 15) the Apratyākhyāna varieties and the Pratyākhyāna varieties of the four great passions. 16). The third sex (a hermaphrodite- sex) and corresponding passion. 17) The female sex and corresponding sex-passion, (18 to 23) the six defects or non-passions of laughter, likes, dislikes fear, grief, and disgust. 24) The male sex and corresponding sex-passion and (25-28) the Saṁjvalana variety of the four great passions (Explanation : Briefly, first variety of the great passions is such that it gives rise to the same great passions in future lives, while the last of the fourth variety (flaming up) is like a flash - it is experienced and then it vanishes). The other two are of intermediate strength). After destroying all the sub-types of the Mohanīyakarma, the Sādhu becomes Vītarāga (i.e. he is completely free from Rāga and Dveṣa (desires and aversions).

262. He who has totally destroyed the Mohanīya Karma, he who is free from all tensions, anxiety and unhappiness, such a Sādhu is almost like an Omniscient person, and shines gloriously like a full moon which is freed from its eclipse.

263, 264, & 265. The Sādhu who is on the very last leg of

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मस्तकसूचिविनाशात्तालस्य यथा ध्रुवो भवति नाश:।
तद्वत्कर्मविनाशो हि मोहनीयक्षये नित्यम्॥२६६॥

छद्मस्थवीतराग: कालं सोऽन्तर्मुहूर्तमथ भूत्वा।
युगपद्विविधावरणान्तरायकर्मक्षयमवाप्य॥२६७॥

शाश्वतमनन्तमनतिशयमनुपममनुत्तरं निरवशेषम्।
संपूर्णमप्रतिहतं संप्राप्त: केवलं ज्ञानम्॥२६८॥

कृत्स्ने लोकालोके व्यतीतसाम्प्रतभविष्यत: कालान्।
द्रव्यगुणपर्यायाणां ज्ञाता द्रष्टा च सर्वार्थे:॥२६९॥

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the path which totally destroys all the Karmas and leads to omniscience, collects all his good actions of mind, speech and body and makes a pile of them, which can be compared to a pile of wood made from all available wood in this world. This pile is put to fire which is the fire of his pure meditations. The brightness of this fire is infinitely more than the brightness of the fire of the pile of wood. Then he adds clarified butter to it in the form of his penances and austerities, his peace and tranquillity and of his state where the inflow of all (good and impure) Karmas has stopped. So the fire flares up very greatly. It is so powerful that if the Sādhu could take over the Karmas of all other Jīvas, then the fire would burn the Karmas of all living creatures of the Cosmos : But the rule is that the Karmas of one Jīva cannot in part or *in toto* be taken over by another Jīva, and only the Jīva who has formed them has to experience the fruit thereof and he himself has to burn them away.

266. On the very top of the Tāḍa (palm) tree, there is a sharp needle like long formation, and when it is broken, the whole Tāḍa (palm) tree dies. Similarly, when the Mohanīya - Karma is destroyed, the entire structure of the fourfold Ghātikarma (and in course of time the entire eight-fold Karma) is also destoryed. (The Karmas, which cover up the pure nature of the Ātman, are 1) Darśanāvaraṇīya, 2) Jñānāvaraṇīya 3) Mohanīya and 4) Antarāya, are known as Ghāti, while 1) Vedanīya, 2) Āyus 3) Nāma and 4) Gotra, which are more the results of past deeds and which have to be borne/ experienced out and therefore do not destory or cover up the pure nature of the Ātman for future lives, are known as Aghāti (see verse 34 and the commentary on it.)

267, 268, & 269. Once the Mohanīya- Karma is destroyed the Sādhu stays for a period of Antarmuhūrta - any period less than

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क्षीणचतुष्कर्मांशो वेद्यायुर्नामगोत्रवेदयिता।
विहरति मुहूर्तकालं देशोनां पूर्वकोटिं वा ॥२७०॥

तेनाभिन्नं चरमभवायुर्दुर्भेदमनपवर्तित्वात्।
तदुपग्रहं च वेद्यं तत्तुल्ये नामगोत्रे च ॥२७१॥

यस्य पुनः केवलिनः कर्म भवत्यायुषोऽतिरिक्ततरम्।
स समुद्घातं भगवानथ गच्छति तत्समीकर्तुम् ॥२७२॥

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forty - eight minutes) in a state known as Chadmastha Vītārāga. Thereafter he destroys all the sub-types of the Darśanāvaraṇīya Jñānāvaraṇīya and Antarāya-Karmas, all at one time. Thus he achieves omniscience which is one's nature and for all times, compared to which there is nothing better in this world, with which nothing is comparable, compared to which there is no better knowledge, which is complete in every respect and which is not obstructed by anything. As a result of achieving this Kevala jñāna, this Sādhu can see everything in this cosmos and beyond it. He can see all the substances of the universe, and all their qualities and changing conditions in all the three - past, present and future periods of time, Thus he is a knower and a direct observer of everything.

270 & 271. He who has destroyed the four Ghāti- Karmas now experiences the fruition of the four Aghāti - Karmas: Vedanīya, Āyus, Nāma and Gotra Karmas. He lives in this condition while experiencing these four Karmas and moves about for a minimum period of Antarmuhūrta or a maximum period of Deśonapūrvakoṭi ($84 \times 10^5 \times 84 \times 10^5 \times 10^7$ minus eight years). Such an omniscient soul has to complete his predetermined life span of this last birth (because under no circumstances does life span decrease in the last birth). During this period he experiences the fruition of his other three - Vedanīya, Nāma and Gotra Karmas. (If the last three have a longer time span than the Āyuṣ - Karma, their time span is equalized as given below).

272. The Vedanīya, Nāma and Gotra Karmas can be either of equal or longer duration than the Āyuṣ Karma. When a period of Antarmuhūrta remains to complete the Āyus Karma, the Omniscient does what is known as Samudghāta in order that the length of the three Karmas becomes equal to that of the Āyuṣ Karma. (The extra quantity sheds off and all end at the same time

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दण्डं प्रथमे समये कपाटमथ चोत्तरे तथा समये।
मन्थानमथ तृतीये लोकव्यापी चतुर्थे तु ॥२७३॥

संहरति पञ्चमे त्वन्तराणि मन्थानमथ पुनः षष्ठे।
सप्तमके तु कपाटं संहरति ततोऽष्टमे दण्डम् ॥२७४॥

औदारिकप्रयोक्ता प्रथमाष्टमसमययोरसाविष्टः।
मिश्रौदारिकयोक्ता सप्तमषष्ठद्वितीयेषु ॥२७५॥

कार्मणशरीरयोगी चतुर्थके पञ्चमे तृतीये च।
समयत्रयेऽपि तस्मिन् भवत्यनाहारको नियमात् ॥२७६॥

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as when bodily life ends).

273 & 274. The activity of Samudghāta lasts for eight Samayas. (Note that in the time taken to bat one's eyelids, an infinite numbers of Samayas are there. Hence we are talking of an infinitely small time period). In the first Samaya, the subtle parts of the Ātman are arranged in the manner of a pole, whose thickness and breadth is of the size of one's body, and the length or height is of the size of the entire Cosmos ! In the second Samaya, the pole becomes the shape of a wooden plank. Now the breadth is also equal to the width of the entire Cosmos : In the third Samaya, in the 90^0 directions from the middle of the plank, the breadth is extended on both sides to be equal to the length of the cosmos. Now we have two wooden planks both equal in height and breadth to the cosmos, stuck together 90^0 from each other in the middle as per the thickness of one's body. In the fourth Samaya this structure is completely filled with subtle parts of the Ātman, Now the Ātman of the Omniscient fills the entire Cosmos ! (Just as dust gathered in a folded sheet gets shaken up and fully and evenly spread out when the sheet is opened and shaken, in the same way the three remaining Karma particles get equalized and the extra ones are shed off). In the fifth Samaya here is shrinking and we have the double plank formation. In the sixth Samaya the single plank formation, in the seventh Samaya the long pole formation and in the eighth Samaya the subtle parts rearrange themselves in their original shape inside the body of the Omniscient.

275 & 276. This process of Samudghāta is done through the activity of body Kāyayoga. (Kāyayoga is of seven types : 1) Audārika - the normal body of a human or animal/bird/ insect. 2) Audārikamiśra - A body comprising both the Audārika and the Kārmana body together. (For a worldly Jīva two bodies are always

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स समुद्घातनिवृत्तोऽथ मनोवाक्काययोगवान् भगवान्।
यतियोग्ययोगयोक्ता योगनिरोधं मुनिरुपैति ॥२७७॥

पञ्चेन्द्रियोऽथ संज्ञी यः पर्याप्तो जघन्ययोगी स्यात्।
निरुणद्धि मनोयोगं ततोऽप्यसंख्येयगुणहीनम् ॥२७८॥

द्वीन्द्रियसाधारणयोर्वागुच्छ्वासावधो जयति तद्वत्।
पनकस्य काययोगं जघन्यपर्याप्तकस्याधः ॥२७९॥

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intermingled with the Ātman : Kārmaṇa - the Karmic particles, and Taijasa - particles, which give heat to all bodily activities). 3) Vaikriya - the normal body of the denizens of hell and heaven 4) Vaikriya Miśra the Vaikriya and Karma body together. 5) Āhāraka - those who know almost the entire scriptures create this Astral body under special circumtances, and 6) Āhārakamiśra - the Āhāraka and Karma body together, and 7) Kārmaṇa - a body composed of the Karmic particles).

In the first and eighth Samaya the Audārikakāyayoga is responsible for the process. In the second, sixth and seventh Samaya, the Audārikāmiśra Kāyayoga is responsible. In the third, fourth and fifth Samaya only the Kārmaṇa body is responsible for the process in Samudghāta - and here the body has certainly become Anāhāraka (i.e. does not take any food).

277. The Muni after completing the activity of Samudghāta is still capable of doing the activities of mind, speech and body. Thus during the remaining period of Antarmuhūrta, he does that which is fit for a Sādhu. Then he starts the process of stopping the activities of mind, speech and body which is known as Yoganirodha.

278 & 279. (Explanation : At the time of birth the Ātman (of a five sensed Jīva with mind) first takes food by the help of the Taijasa body, then creates the Audārika, then the sense, then the power of breathing, then the power of speaking and finally the mind. He who has completed the entire process is said to be a Paryāpta Jīva).

The smallest quantity of the activity of the mind of a Paryāpta five sensed Jīva with mind, is divided an infinite time : then at each Samaya the Yogī destroys an equivalent quantity of his own Manoyoga. This goes on, one Samaya after another, till his entire Manoyoga is destroyed. The same is done for Vacanayoga. Here

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सूक्ष्मक्रियमप्रतिपाति काययोगोपयोगतो ध्यात्वा।
विगतक्रियमनिवर्तित्वमुत्तरं ध्यायति परेण ॥२८०॥

चरमभवे संस्थानं यादृग्यस्योच्छ्रयप्रमाणं च।
तस्मात् त्रिभागहीनावगाहसंस्थानपरिणाह : ॥२८१॥

सोऽथ मनोवागुच्छ्वासकाययोगक्रियार्थविनिवृत्त : ।
अपरिमितनिर्जरात्मा संसारमहार्णवोत्तीर्ण : ॥२८२॥

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this quantity is equivalent to the smallest quantity of the activity of speech of a two - sensed Paryāpta Jīva. The same is done for the activity of breathing - here his quantity is equivalent to the smallest quantity of the activity of breathing of a Sādhāraṇa (i.e. many Jīvas in one body) of a single- sensed vegetable Paryāpta Jiva). The same is done for Kāyayoga - here his quantity is equivalent to the smallest quantity of the body of a single -sensed elementary vegetable Paryāpta Jīva like a fungus. (Note the quantity destroyed at each Samaya is the smallest possible quantity of the respective activities). In this manner the Muni becomes, for all times, Ayogī (his capacities to think, speak, breathe, act, eat etc. are totally destroyed). (Note that in the process of Yoga-Nirodha the order is reversed when compared to the order at birth).

280. When the last remnants of Kāyayoga are being destroyed, the Yogī does the third Śukladhyāna known as Sūkṣmakriyam Apratipāti; and as soon as the Kāyayoga is fully destroyed, the Yogī does the fourth Śukladhyāna known as Vigatakriyānivṛtti through the power of the Ātman alone.

281. In the last moments of the last birth, the Ātman (i.e. its subtle parts which are there throughout the body) coalesces because there are empty spaces in the body, as in the ears, nose, etc, where there is no matter nor any subtle part of the Ātman. This shrinking is such that the Ātman is now in the original shape, but reduced by one third. (It is in this shape and size that the liberated soul lives everlastingly hereafter).

282. Once complete Yoganirodha is achieved, the activities of mind, speech, breathing and body totally cease. The Ātman then starts the process of becoming free from the remaining four Karmas (Vedanīya, Āyuṣ, Nāma and Gotra). Now the Ātman is said to have crossed the great ocean of this four cornered world.

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ईषद् ह्रस्वाक्षरं पञ्चकोदगिरणमात्रतुल्यकालीयाम्।
संयमवीर्यासबल: शैलेशीमेति गतलेश्य: ॥२८३॥

पूर्वरचितं च तस्यां समयश्रेण्यामथ प्रकृतिशेषम्।
समये समये क्षपयत्यसंख्यगुणमुत्तरोत्तरत: ॥२८४॥

चरमे समये संख्यातीतान्विनिहत्य चरमकर्मांशान्।
क्षपयति युगपत् कृत्स्नं वेद्यायुर्नामगोत्रगणम् ॥२८५॥

सर्वगतियोग्यसंसारमूलकरणानि सर्वभावानि।
औदारिकतैजसकार्मणानि सर्वात्मना त्यक्त्वा ॥२८६॥

देहत्रयनिर्मुक्त: प्राप्यर्जुश्रेणिवीतिमस्पर्शाम्।
समयेनैकेनाविग्रहेण गत्वोर्ध्वमप्रतिघ: ॥२८७॥

सिद्धिक्षेत्रे विमले जन्मजरामरणरोगनिर्मुक्त:।
लोकाग्रगत: सिध्यति साकारेणोपयोगेन ॥२८८॥

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283. Such a Mahātmā, after the last stages of Yoganirodha is also free from the six types of Leśyās (see Appendix II, Story No.1). The Ātman, as a result of the infinite strength that is now its nature, becomes still and unshakable like the great Meru mountain. This state is called Śaileśī (rock-like). The very short time that the Ātman remains in this stage is equal to the time it takes to pronounce the five short vowels (i.e. A, I, U, Ṛ and Ḷṛ. (This takes place at the fourteenth Guṇasthāna).

284 & 285. During the period the Ātman is in the Śaileśī state, the Jīva arranges the particles of the four Karmas in the following order as in a ladder form: The second rung has infinitely more quantity than the first, the third rung has infinitely more quantity than the second and so on. (The total number of rungs equals the number of Samayas in the state of Śaileśī. The Karmas on the first rung are destroyed in the first Samaya, those on the second rung are destroyed in the second Samaya and so on... till, when at the end of this Śaileśī state all are destroyed in totality. (Now the Ātman is totally liberated - it only remains for it to reach the final destination at the top-most level of the cosmos known as Siddhakṣetra.

286, 287 & 288. The three bodies, namely, Audārika, Taijasa and Kārmana are what one always gets, hence, they are the root causes of this world, where one goes into one of the four states of life. Having given up these three bodies, and being free from birth, disease, oldage and death, the Mahātmā goes, straight, without touching any substance, without any turning and without any stopping on the way and in one Samaya only, to the topmost part of the cosmos where there is the pure and holy Siddhakṣetra, and reaches there with Sākāra - upayoga and lives there as a Siddha (Liberated soul) with both Sākāra and Nirākāra Upayoga (see verse 194.)

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सादिकमनन्तमनुपममव्याबाधसुखमुत्तमं प्राप्त : ।
केवलसम्यक्त्वज्ञानदर्शनात्मा भवति मुक्त : ।।२८९।।

मुक्त : सन्नाभाव : स्वालक्षण्यात्स्वतोऽर्थसिद्धेश्च ।
भावान्तरसंक्रान्ते : सर्वज्ञाज्ञोपदेशाच्च ।।२९०।।

त्यक्त्वा शरीरबन्धनमिहैव कर्माष्टकक्षयं कृत्वा ।
न स तिष्ठत्यनिबन्धादनाश्रयादप्रयोगाच्च ।।२९१।।

नाधो गौरवविगमादशक्यभावाच्च गच्छति विमुक्त : ।
लोकान्तादपि न परं प्लवक इवोपग्रहाभावात् ।।२९२।।

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289. The Siddha Jīva attains the joy, happiness, peace and tranquillity which is with a beginning and which has no end. It is incomparable and has no pain and anxiety ever associated with it. Such a Jīva also has the right faith and vision, omniscience of a specific and general nature and which never diminishes nor is ever destroyed, i.e. of the Kṣāyīka variety).

290. The Siddha Jīva is Real and not "Non-existing" (as believed by other scriptures), and is never destroyed for four reasons : 1) Svalakṣaṇa - the quality of specific and general knowledge is at all times and hence is also there in Mokṣa. 2) Svataḥ Artha-Siddha - these qualities are the Nature of Ātman (Just as one cannot ask why the nature of fire is to be hot, similarly one cannot ask the question why the Ātman has these qualities). 3) Bhāvāntara-saṅkrānti - in this world nothing is destroyed, it merely changes or undergoes a transformation. Hence a Siddha Jīva can never be destroyed. 4) Sarvajñavacana - because the Omniscient has said so.

291. After giving up the bondage of body (and mind) and destroying the eight-fold Karmas, the Mahātmā does not live in Saṁsāra (four cornered world). There are three reasons for this: 1) Absence of cause -the basic cause is the acquisition of the eight-fold Karmas - these are now absent. 2) Absence of support - because here is no more any body and 3) Absence of the activities of body, speech and mind - because there is no body or mind.

292. The Mukta (Liberated) Ātman does not go downward because there is no 'heaviness' in it at all; it is very very light and like all light things it goes upward. Just as a ship cannot go to a region beyond water, so also the Mukta-ātman does not go to the Aloka region beyond the cosmos because there is no Dharmāstikāya there, without which no motion is possible.

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योगप्रयोगयोश्चाभावात्तिर्यग् न तस्य गतिरस्ति।
सिद्धस्योर्ध्वं मुक्तस्यालोकान्ताद्गतिर्भवति ।।२९३।।

पूर्वप्रयोगसिद्धेर्बन्धच्छेदादसङ्गभावाच्च।
गतिपरिणामाच्च तथा सिद्धस्योर्ध्वं गति: सिद्धा ।।२९४।।

देहमनोवृत्तिभ्यां भवत: शारीरमानसे दु:खे।
तदभावस्तदभावे सिद्धं सिद्धस्य सिद्धिसुखम् ।।२९५।।

यस्तु यतिर्घटमान: सम्यक्त्वज्ञानशीलसंपन्न:।
वीर्यमनिगूहमान: शक्त्यनुरूपं प्रयत्नेन ।।२९६।।

संहननायुर्बलकालवीर्यसंपत्समाधिवैकल्यात्।
कर्मातिगौरवाद्वा स्वार्थमकृत्वोपरममेति ।।२९७।।

सौधर्मादिष्वन्यतमकेषु सर्वार्थसिद्धिचरमेषु।
स भवति देवो वैमानिको महर्द्धिद्युतिवपुष्क: ।।२९८।।

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293. The Mukta-jīva does not go into a crossward movement either. In order to have a crossward movement one needs a body which is able to do activity. Since there is an absence of these things only an upward movement is possible.

294. The Pūrvaprayogasiddhi explains why the Ātman moves at all. The Ātman was in motion before and hence the momentum continues. Why the Ātman moves upwards is explained by the following three reasons : 1) Bandha - chheda - Just as the seed of castor oil jumps up once the shell is broken, similarly when the shell of Karmic matter is broken, the Ātman goes upwards. 2) Asangabhāva - Just as an alābuka (a particular type of melon) floats up in waters once the covering of mud is removed, so also the Ātman floats up to the highest level of Cosmos, once the covering of Karmic matter is removed. 3) Tathāgatipariṇāma - The nature of Jīva is to move upwards. Just as there is no further explanation as to why fire is hot, so also there is no further explanation for this.

295. The physical and mental pains and anxieties are caused by the bodily and mental activities. In the state of a Siddha there is no body and no mind, and hence no physical and mental pains and anxieties. Therefore the complete and unending joy and happiness of a Siddha Jīva is proved.

296, 297 & 298. The Sādhu who has reached proficiency in Samyagdarśana, Jñāna and Cāritra - discipline - character (śila), who, without deception tries to put all his energies on this path, such a Sādhu, inspite of this, due to the lack of 1) the proper and unique bodily structure, 2) long enough life span, 3) the proper strength, 4) being born at the proper time (the time when the Mokṣa mārga - the path is fully open (at the moment it is not). 5) the total enthusiasm and availability of all the required things and the proper balance of mind; 6) because his Karmas

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तत्र सुरलोकसौख्यं चिरमनुभूय स्थितिक्षयात्तस्मात्।
पुनरपि मनुष्यलोके गुणवत्सु मनुष्यसंघेषु ॥२९९॥

जन्म समवाप्य कुलबन्धुविभवरूपबलबुद्धिसंपन्न:।
श्रद्धासम्यक्त्वज्ञानसंवरतपोबलसमग्र: ॥३००॥

पूर्वोक्तभावनाभावितान्तरात्मा विधूतसंसार:।
सेत्स्यति तत: परं वा स्वर्गान्तरितस्त्रिभवभावात् ॥३०१॥

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are too heavy, is unable to destroy all his Karmas (and thereby attain Liberation in this life), and dies before reaching the Final Goal. Then, he is born in any of the higher heavens from Saudharma (the first high heaven) to Sarvārthasiddhi (the last high heaven) as a very wealthy and powerful denizen of that heaven (Deva).

299, 300 & 301. Here he enjoys the pleasures of heavenly life as a Deva for a long time, and when his life span ends, he is reborn in the world of humans in a family which is full of good qualities, where there is the right faith and vision and the right knowledge and practice of religion. He is born in a high community, is blessed, with good near and dear ones, wealth, pomp and glory, beauty, strength, intelligence and many other good qualities. He has great reverence towards God, Guru and Religion. He ultimately reaches a very great purity in his Samyagdarśana and Samyagjñāna and by becoming steady in Saṁvara, he stops the inflow of Karmas. Then he does various austerities and penances with great intensity, and fills his mind with deep contemplations and feelings (see verses 149-166- given earlier). Thus in that very life he destroys (all his Karmas and hence) his worldly existence and goes to Mokṣa. Or he is again reborn in the heavens and then as a human - in this way in three lives he reaches Mokṣa - Final Emancipation.

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यश्चेह जिनवरमते गृहाश्रमी निश्चित: सुविदितार्थ: ।
दर्शनशीलव्रतभावनाभिरभिरञ्जितमनस्क: ।।३०२।।

स्थूलवधानृतचौर्यपरस्त्रीरत्यरतिवर्जित: सततम् ।
दिग्व्रतमूर्ध्वं देशावकाशिकमनर्थविरतिं च ।।३०३।।

सामायिकं च कृत्वा पौषधमुपभोगपारिमाण्यं च ।
न्यायागतं च कल्प्यं विधिवत्पात्रेषु विनियोज्यम् ।।३०४।।

चैत्यायतनप्रस्थापनानि कृत्वा च शक्तित: प्रयत: ।
पूजाश्च गन्धमाल्याधिवासधूपप्रदीपाद्या: ।।३०५।।

प्रशमरतिनित्यतृषितो जिनगुरुसाधुजनवन्दनाभिरत: ।
संलेखनां च काले योगेनाराध्य सुविशुद्धाम् ।।३०६।।

प्राप्त:कल्पेष्विन्द्रत्वं वा सामानिकत्वमन्यद्वा ।
स्थानमुदारं तत्रानुभूय च सुखं तदनुरूपम् ।।३०७।।

नरलोकमेत्य सर्वगुणसंपदं दुर्लभां पुनर्लब्ध्वा ।
शुद्ध: स सिद्धिमेष्यति भवाष्टकाभ्यन्तरे नियमात् ।।३०८।।

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302,303,304,305 and
306, 307, & 308. He who cannot take the path of a Sādhu lives as a householder. He 1) completely believes in the words of the Omniscient; 2) knows the nine Concepts of Reality/Substances as elucidated by the Omniscient, 3) fills his mind contemplating the nature of Samyagdarśana, of right conduct, discipline, character, of the various vows and the twelve meditations mentioned earlier (see verses 149-166), 4) has taken the vows of a) refraining from any major killing, b) not speaking major untruths, c) not perpetrating major thefts, d) not having sexual relations with any one else but his own wife, 5) has given up likes and dislikes for objects that are pleasurable and unpleasurable, 6) has taken vows of a) limiting his movements in various directions, b) not doing unnecessary sins, 7) regularly does the practice of Sāmāyika (See verpe 228) and Pauṣadha (living like a Sādhu, for a short period, on auspicious days) and limits what he owns and uses, 8) He donates his wealth and possessions to the deserving thus : a) he has earned them with proper ethics, b) has determined that they are of use to the donee and c) donates them in a manner as shown in the scriptures, 9) builds temples, and makes the images (statues) of the Tīrthaṅkaras as per his ability to get this done, 10) does Pūjā of the images of Tīrthaṅkaras with fragrant flowers and incense, with oil lamp and many other ways, 11) is constantly thirsty for the happiness born out of peace and tranquillity (that is found in the life of a monk), 12) is full of enthusiasm in bowing down to the Tīrtahaṅkaras, Ācāryas and the Sādhus, 13) at the time of death, by the Sallekhanā fast, in a state of purity of mind, speech and action, takes the final vows - (of refraining from all sins totally). Such a householder, who has done all this, after death is born as a leader of the denizens of heaven, or as an important or wealthy and powerful Deva. He enjoys unparalled pleasures and happiness

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इत्येवं प्रशमरते: फलमिह स्वर्गापवर्गयोश्च शुभम्।
संप्राप्यतेऽनगारैरगारिभिश्चोत्तरगुणाढ्यै: ॥३०९॥

जिनशासनार्णवादाकृष्टां धर्मकथिकामिमां श्रुत्वा।
रत्नाकरादिव जरत्कपर्दिकामुद्धृतां भक्त्या ॥३१०॥

सद्भिर्गुणदोषज्ञैदोषानुत्सृज्य गुणलवा ग्राह्या:।
सर्वात्मना च सततं प्रशमसुखायैव यतितव्यम् ॥३११॥

यच्चासमंजसमिह च्छन्द:शब्दसमयार्थतोऽभिहितम्।
पुत्रापराधवन्मम मर्षयितव्यं बुधै: सर्वम् ॥३१२॥

सर्वसुखमूलबीजं सर्वार्थविनिश्चयप्रकाशकरम्।
सर्वगुणसिद्धिसाधनधनमर्हच्छासनं जयति ॥३१३॥

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in accordance with the place of his heavenly birth. He is again reborn as a human being when his life span as a Deva ends. As a human being he again acquires all these qualities which are so difficult to achieve (see verses 162/163/164), and becomes free from the bondage of Karmas and certainly reaches Final Emancipation in a maximum of eight such births.

309. In this way, the Sādhu living with major vows, and practising all the subsidiary routines; and a householder, as a result of dwelling in a life of peace and tranquillity, find only good in this life and in the life in heavens, and finally reach the immaculate perfect state that is Mokṣa.

310 & 311. Because of my great love, reverence and devotion to the Religion of the Omniscient, I have taken an old cowrie from the great ocean of Jewels that is this Religion, and written this book of Religion (called *Praśamarati).* After listening to it, the good people who appreciate the merits and detect defects should overlook its defects and take in whatever little good qualities that are in it.

They should always endeavour to practise all the various ways that are shown to get that great happiness that is born out of peace and tranquillity.

312. In composing this Grantha, if I have committed errors regarding the metre, grammar or the exposition of the Jain docrtine. I hope the good and wise men would forgive me, as they would forgive any error on the part of their own son.

313. The fundamental cause of joy and happiness in this world, in the heavens (or next lives) and in Mokṣa is the Religion of the Jina (or of the Omniscient or one who has conquered desires and aversions.) This Religion elucidates all the Substances, and shows the ways and means of reaching Mokṣa with certainty. This Religion is the wealth that makes one steady in all good qualities.

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इति वाचकमुख्य -श्रीमद्-उमास्वाति-विरचितं
प्रशमरति-प्रकरणं समाप्तम् ॥

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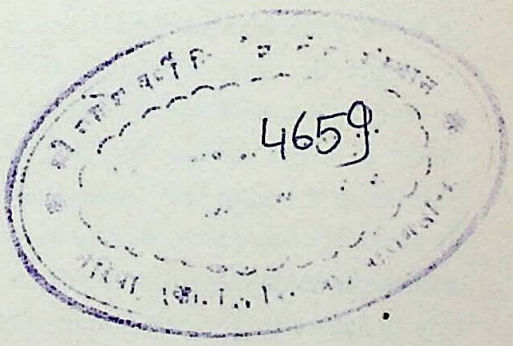
Such a religion of the Omniscient is victorious (a glorious living force even today !)



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APPENDIX - I

EXPLANATORY NOTES

Verse No. 174. Explanation : 1) Not to say two different things about the same matter at two different times or to two persons is an example of the first truth. 2) Not to delude another about who one is, by putting on a different dress is an example of the second truth. 3) Not to speak a lie or a harsh word to another is an example of the third truth. 4) Not to think ill of someone is an example of the fourth truth.

Verse No. 201. Explanation : Anekānta - vāda or Nayavāda or Sỹadvāda is a very distinctive contribution of the Jains in understanding a thing completely from all view - points. Thus it helps considerably in garnering the usefulness from all things. The interested reader should see 1) *Pramāṇanayatattvāloka* of Pūjya Ācārya Śrī Ādidevasūri 2) *Syādvādamañajarī* of Pūjya Ācārya Śrī Mallişeṇa 3) *Sammatitarka* of Śrī Siddhasena Divākara.

Verse No. 203. Explanation : This tremendously detailed classification of the Jīva Substance is not a mathematical gymnastic for the Jains. To them a complete, exhaustive and well rounded understanding of this Substance from all angles is imperative because the cornerstone of their Dharma(religion) is the protection and non-killing of the various types of Jīvas. Secondly, among the eight meditations - the route for excellence to Mokṣa is the Dhyāna of various Substances and Concepts of Reality. For these two reasons an extensively detailed exposition of the Jīva Substance is given in many Jain scriptures such as *Jīva Vicāra* of Pūjya Ācārya Śrī Śāntisūri, *Karma-Grantha* of Pūjya Ācārya Śrī Devendrasūri, *Jīvābhigama - Paṇṇavaṇā*, which is condensed in the thirteen verses from 190/202.

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Verse No. 212. (i.e. the twelve Vaimānika heavens, the nine Graiveyaka heavens grouped as one world, the five Anuttara heavens grouped as one world. (All these are habitats of Devas or demi-gods), the Siddha - kṣetra is the habitat of the Liberated souls.)

Verse No 221: In verses (188 to 221) a very brief description is given. For a much more detailed description of the nine Concepts of Reality or Categories, the six Substances and the description of the cosmic, please see *1) Nava-Tattva, 2) Tattvārtha - Sūtra* of Pūjya Śrī Umāsvāti with the commentary on it by Pūjya Śrī Siddhasenagaṇi, 3) *Saṅgrahaṇī* of Pūjya Śrī Jinabhadragaṇi - Kṣamāśramaṇa, and 4) The commentary on his own *Yoga-Śāstra* by Pūjya Śrī Hemacandrācārya.

Verse No. 232: Examples of obligatory practices : 1) Repentance to clear the defects that take place in practising the Religion, 2) The daily practice of confession and returning from sin, 3) The daily practice of cleaning and airing one's clothes and possessions and 4) Study.

Verse No. 243: These sub-divisions are made of the vows that keep one away from sinning, of the various types of penances and austerities, of the various meditations, of the various holy thoughts and of the various obligatory good practices.

Verse No. 248: The above is a very brief description of the four types of holy meditations. The interested reader, for more details, is referred to 1) *Tattvātrtha* of Pūjya Srī Umāsvāti, 2) *Dhyānaśataka* of Pūjya Srī Jinabhadra Kṣamāśramaṇa, and 3) *Yoga Śāstra* of Śrī Hemacandrācāryasūri.

Verse No. 280: Once again only the names of these Dhyānas are available in the scriptures. A detailed description of what these are is no longer there in the existing scriptures.

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APPENDIX II

Story No. 1

Concept of Leśyā
(Referred to in Verse Nos. 37-38)

The concept of "Leśyā" plays an important part in the Theory of Karma. This concept was briefly explained in the verse Nos. 37 and 38 of *Praśamarati*. The following example increases the understanding of the same concept.

The Example of the six travellers and the Jambu tree: There were six travellers going to a city and they lost their way in a forest. They became very hungry and fortunately for them, they saw a large Jambu tree whose branches were fully covered with bunches of its fruit. All the travellers were filled with the thoughts of eating the Jambu fruits.

The first man said : "Let us uproot this tree." (This indicates that Kṛṣṇa (black) Leśyā - i.e. the worst of the three unholy varieties - as having taken hold of the man's personality). The second said : "Let us cut only the large branches down." (Here the Nīla (dark blue) Leśyā is indicated). The third said: "Let us cut the small branches down." (Here the Kāpota (grey) Leśyā is indicated). The fourth said: "Let us bring down only the bunches of the fruit." (Here the Tejas (yellow) - Leśyā - i.e. the third best of the three holy varieties is indicated). The fifth said: "Let us bring down only the ripe Jaṃbu fruits from the bunches" (Here the Padma (red) Leśyā is indicated). The sixth and the last man said: "Our aim is to satisfy our hunger by eating the Jaṃbu fruits; so why don't we pick out and eat the ripe fruits that have fallen upon the earth." (This indicates that Śukla (white) Leśyā i.e. the best of the holy varieties as having taken hold of the man's personality).

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Acknowledgement and Source : This story is given in various commentaries on "Śrī *Navatattva - Prakaraṇa*". Pūjya Muni Śrī-Pundarikavijayaji was good enough to give me a Gujarati version; and Pujya Muni Shri Tattvānandavijayaji has gone through its translation. To both of them we are thankful.

Story No. 2

Crow

(Referred to in Verse No. 76)

A crow entered the inside of a dead elephant, which is being dragged away into the sea, because of his blind and intense craving for the succulent meat. After satiating his hunger he comes out of the carcass - but finds the sea all around. He is a trifle worried but again his tingling tastebuds make him enter the carcass. After many such ins and outs, his anxiety increases, and finally he becomes confused, frantic and demented.. but now it is too late. He cannot cross the sea around him, and along with the carcass he too sinks to the bottom.

Story No. 3

Māṣa - Tuṣa Muni

(Referred to in Verse No. 95)

Māṣatuṣa Muni was not a very learned man, nor was his intelligence or memory of any significance. He was not even able to memorize two simple phrases - meaning "do not get angry" and "do not rejoice". None the less his faith and respect in the efficacy of the Śāstras was total and without any blemish. Also his nature/personality was humility itself. Because of these reasons, the great passions of Rāga (Attachment), Dveṣa

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(Aversion), Moha (Delusion), Ahaṁkāra (Pride) etc. were destroyed and he reached Omniscience (Kevala jñāna) after a period of twelve years of patiently trying to memorize the two simple phrases.

This clearly shows that it is not necessary to be very learned in order to reach Liberation (Mokṣa). Also, if one is very learned, and yet full of the defects of Rāga, Dveṣa, etc... then, that learning, is not of much importance, Even if one knows a very small portion of the Śāstras, but if it is learnt and applied in life with the right faith and feeling of total mental surrender 'Bhāva', such a 'small' knowledge is capable of taking one to the Highest Goal of Mokṣa. While, great knowledge but without the right Bhāva is never capable of this!

Story No. 4

Śrī Bhadrabāhu Svāmī & Śrī Sthūlabhadra Muni

(Referred to in Verse No. 95)

Among the great Jain Ācāryas of the ancient past is Śrī Bhadrabāhu Svāmī, and as per the old traditions, his knowledge was passed on from word of mouth to the various students (Śiṣyas). There was a great deal of testing as to the worthiness (Pātratā) of the Śiṣya, and in this particular instance, before he would part his knowledge he had laid certain conditions in accordance to which the student must be ready to come to him. For example, he would teach at very inconvenient times. Inititally more than five hundred people started to learn from him. However, as time went on, only one student, Muni Sthūlabhadra, remained, the rest having dropped out, on finding the rigours too demanding. After a long time and after immense concentration and oneness of purpose Muni Sthūlabhadra was able to learn 10

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of the 14 Pūrvas which comprise the entirety of Jain scriptures.

It so happened that one day Muni Sthūlabhadra was meditating alone, and his seven sisters came to pay their homage to the great Ācārya Bhadrabāhu Svāmī. When they could not see Muni Sthūlabhadra there, they asked as to how they could locate him. Muni Śrī Bhadrabāhu Svāmī told them of the cellar in which Muni Sthūlabhadra was continuing his meditations. The sisters who had become Sādhvīs (i.e. Jain nuns) reached the place where Muni Sthūlabhadra was. Muni Sthūlabhadra, at that time, decided that he must show them how very much he had progressed in the knowledge that he had been seeking. Through this knowledge he knew the occult power known as Vaikriya Labdhi which allows one to transform oneself in any other bodily form. Because of this power, he took the form of a lion. The Sādhvīs were very much afraid and they ran away to Śrī Bhadrabāhu Svāmi and told him : "Sir, there is no Muni and there is only a Lion." Śrī Bhadrabāhu Svāmi who knew what had happened, then told them to go again and that they will find their brother; and later on the Sādhvīs were able to see their beloved brother.

After some time Muni Sthūlabhadra went to Śrī Bhadrabāhu Svāmī to continue his studies but the Ācārya was very much saddened and disturbed to see the misapplication of the knowledge that Muni Sthūlabhadra had learnt, and he did not continue the lessons.

Muni Sthūlabhadra pleaded much and so also the other Sādhus but the Ācārya did not change his mind and he said: "O, Disciples, day by day the times are changing in a very subtle way. The mental powers of men are getting less and less, and their patience and wisdom are also slowly diminishing. Under these circumstances, I do not consider it wise to propagate the knowledge of the remaining good words."

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However. there was again much persuasion by the Saṅgha so that in the end Śrī Bhadrabāhu Svāmī did pass on only the bare Pūrvas but he did not explain the meaning thereof. It is because of this that after the times of Muni Sthūlabhadra the knowledge of the four Pūrvas has been lost forever to all.

MORAL:

If there is pride accompanying the achievement (here that of gathering knowledge), then one's worthiness for greater achievement destroys itself.

Story No. 5

Śuci Piśāca Brāhmaṇa

(Referred to in Verse No. 98)

There was a Brahmaṇa called Śuci Piśāca, who was ultra pious and ultra cautious regarding his purity (external). He thought it was not possible to preserve this purity by living with others. So he went away to what he thought was an uninhabitable island. This island was full of sugarcane.

As it happened, there was a businessman who was also stranded on the island. As a result of eating sugarcane, his excreta was shaped as round balls and tasted sweet and looked like a dry-fruit. The island was littered with these round "fruits". Unwittingly the Brāhmaṇa ate them (and thus landed himself in far greater impurity than previously!).

One day, on seeing and talking with the businessman, the Brāhamaṇa understood his folly. He left for another island, which he thought was also uninhabited and also completely pure. However, again a similar fate befell him there too. so he moved to another island. He did this again and again - till he perished. So all that he got was much pain, anxiety, unhappiness and

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ultimately death.

Story No. 6

The Evil Spirit

(Referred to in Verse No. 120)

A businessman got control over an Evil Spirit. The Evil Spirit told him: "I will obey all your commands; but there is one condition: If you do not tell me what to do at all times, I will swallow you." so at first the businessman asked him to get all that he wanted - food, clothes, jewels etc. The Evil Spirit brought everything and asked for what he was to do next.

The businessman, being very shrewd, said to him: "Go get a long pole and put in against the wall". This was promptly complied with. The businessman then continued: "Now climb up this pole till you reach the top, and then climb down till you reach the bottom. Then climb up again and then down, and go on repeating this cycle."

Thus there was not a single moment when the Evil Spirit could remain idle and swallow the businessman ! Ultimately the Evil Spirt got tired and went away, saying that whenever and for whatever he was wanted by the businessman, he would come when remembered and would do as he was told to do.

Story No. 7

The Bride

(Refered to in Verse No. 120)

A young bride was seen idling away around her house. A wicked man saw her and desired her. This she was willing to reciprocate. But the wise mother-in-law gave her so much work in the house,

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by throwing the entire responsibility of the household on her, that there was not a moment left for her to go to or even think about the wicked man. The man was tired after a few days' waiting and left the town.

Thus were the young bride and her family kept out of trouble.

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APPENDIX III

Concept of Tīrthaṅkara
(Referred to in Verse No. 12)

The Jain tradition believes that there have been and there shall be infinite cycles of time on this planet. Each cycle has two parts: one descending and the other ascending. These are so called, because there is, during its course, a continuous deterioration/ amelioration in all substances - including the physical, mental and spritiual aspects of human life; as well as the munificience and bounty of the natural wealth of this planet.

Each such half-cycle is divided into six parts called Ārā, which are of varying time lengths. The length of each cycle is far greater than what can be counted by the scale of "numbers of years".

It is during the fourth Ārā of every descending half - cycle and the third Ārā of every ascending half - cycle that twenty-four Tīrthaṅkaras reach Omniscience and then, they re-establish the Religion (तीर्थ).

Lord Mahāvīra is, for the Jains, the twenty-fourth and hence the last, Tīrthaṅkara of the latest descending half-cycle, whose fourth Ārā ended some 2500 years ago. He was of course, preceded by, and shall be followed by an infinite such Tīrthaṅkaras, during the course of the infinite time - cycles.

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APPENDIX IV

Detailed Classification of Different Typical Conditions of a Jīva.
(Referred to in Verse Nos. 196-197)

1) The Aupaśamika Bhāva is divided into i) Samyaktva, the right faith and vision and ii) Cāritra - the right conduct. It has to be noted that these good conditions have come about by subduing (but not destroying) one's Karmas.

2) The Kṣāyika Bhāva can be divided into i) specific knowledge, ii) general knowledge, iii) perfect giving to others, iv) perfect gaining of everything, v) perfect use of what is gained (i.e. foods vi) perfect repeat of the same things that are good (i.e. Jewels) vii) perfect use of all one's energies, viii) Samyaktva - the right faith and vision, and (ix) Cāritra - the right conduct. Note that these conditions have come about as a result of complete destruction of Karmas.

3) The Kṣāyopaśamika Bhāva is divided into eighteen conditions: (i to iv) the four Jñānas referred to in verse 195 (without the Kevala jñāna, (v to vii) the three Ajñānas referred to in verse 195, (viii to x) he three Darśanas referred to in verse 195, (xi to xv) the five partial (not perfect) giving to others etc., referred to in para 2 above xvi) Samyaktva - the right faith and vision), xvii) Cāritra - the right conduct when one takes the five major vows and (xviii) the partial right conduct when one takes the fourteen minor vows of a householder. Note that these conditions have come about by destruction of some and, subduing of some other Karmas.

4) The Audayika Bhāva is divided into twenty one conditions: (i to iv) the four states as a demi-God, human, animal, bird or insect, and denizen of hell. (v to viii) the four great passions of anger, pride, treachery (or deceit) and greed. (ix to xi) the three

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urges of sex with men, women and eunuchs. (xii) the wrong faith and vision, Mithyāttva. (xiii) the wrong knowledge, Ajñāna. (xiv) Not giving up sinning. (xv) the state of non-liberation and (xvi to xxi) the six Leśyās (see Story No.1)

5) The Pāriṇāmika Bhāva is divided as i) Livingness, ii) Bhavyatva - the inherent nature of a Jiva which certainly determines that one day this Jiva can find Liberation. (iii) Abhavyatva - the inherent nature of a Jiva which makes it impossible for the Jīva to be liberated.

6) The Sannipātika Bhāva is not an independent condition but arises out of permutations/combinations of the first five conditions. Thus, all told, there are twenty six possibilities; groups of two - 10, groups of 3-10, groups of 4-5, and group of 5-1; total = 26. Out of these 26, 20 are impossible being contradictory. (e.g. Kṣāyika and Audayika cannot go together). That leaves the following six: i) Audayika = Kṣāyopaśamika + Pāriṇāmika ii) Audayika + Kṣāyopaśāmika + Pāriṇāmika + Kṣāyika iii) Audayika + Kṣāyopaśāmika + Pāriṇāmika + Aupaśāmika.

These three conditions are possible in all the four states of demigods, humans, animals, birds, insects etc. and the denizens of hell. Thus by adding this variant of state, there are four each of the above three conditions. Hence we get a total of twelve. iv) Audayika + Pāriṇāmika + Kṣāyika is there in a Jīva who has reached Omniscience, where the body and mind are still present. v) Audayika + Kṣāyopaśāmika + Pāriṇāmika + Kṣāyika + Aupaśāmika is there in a Jīva whose Samyaktva is Kṣāyika but who is on the path known as Upaśamaśreṇi.

(Explanation : When the Jīva is climbing the last ladder to Liberation - from the eighth to the thirteenth Guṇasthāna (the various - fourteen in all - stages in the development of qualities necessary for Liberation), he goes about it in two ways: One is

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by destroying the Karmas - this is known as Kṣapakaśreṇi and the path leads to 8th to 9th to 10th to 12th and to 13th Guṇasthāna in a period of Antarmuhūrta (i.e. less than forty-eight minutes). 13th is the state of Omniscience with body and mind. (The 14th being without body and mind). The other path is by subduing and suppressing the Karmas - this is known as Upaśamaśreṇi and the path leads to 8th - 9th - 10th and 11th in a period of Antarmuhūrta. From the 11th Jīva invariably falls down either to the 4th or even lower - in fact can go below the 1st also. But it should be noted that once a Jīva has trodden on the path of Upaśamaśreṇi he is very near to Liberation; because, in one's entire cycles of births and rebirths a maximum of four attempts to Liberation through Upaśamaśreṇi are there, the fifth one (if an earlier one is not such) is invariably of Kṣapakaśreṇi, which as stated above leads to Liberation.)

vi) Kṣāyika + Pāriṇāmika is there in a Jīva who has reached Liberation and is in the state without body and mind (Siddha). The above three together with the earlier twelve make a total of fifteen conditions.

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APPENDIX V

Nature of a Real Thing - Saptabhaṅgi
(Referred to in Verse No.204)

Everything has two components 1) The basic material that it is and 2) The specific characteristics that it has. The material is stable (e. g. as the Gold in a gold bangle.) The specific chracteristcs are changing (e. g. the shine, the shape, the temperature etc. of the bangle.) Hence these various characteristics are constantly being created and destroyed. Just as soon as new characteristics are formed, the old ones vanish, while the basic material, does not change. Since the characteristics belong to the material, the creation and destruction is also said to be of the material.

Let us think of this through the example of an earthen pot. When it breaks there are only pieces. Thus the soil which was in the shape of a pot is destroyed, and the soil in the shape of pieces is born. But the soil, as soil materal, is stable. Also while the pot is lying as it is, though it appears that it is not changing, many changes are taking place. From a subtle point of view - say time - a pot which was made two years ago is now two years old. The air in it is getting warmer/colder all the time. In all these changes the shape of the pot is not changing. When one says: "He is born", "The pot is broken" and "the Ātman is immortal", these sentences depict either creation, or destruction, or stability only. Since all three characteristics are not depicted, one may think of these sentences as false. No ! this is not so. In all things all three characteristics are there, but in speech when one is trying to explain anything, only one characteristic may be emphasised, while the others are kept in abeyance. In "He is born" the characteristic of the body is emphasised, hence creation is

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emphasised, while that he died as being in the womb, and that he is the same person as in the womb are kept out of picture.

Though all things have many characteristics in a given context, whichever is/are the relevant characteristic/s are brought forward and only then normal intercourse takes place. For example, the same person is a father - from the point of view of his children, and is a son - from the point of view of his parents. Thus two seemingly opposing characteristics of fatherhood and sonhood are there in the same person. This too is not false. So far the Verse 204 is explained on the basis of the smaller commentary on this verse. But in the larger commentary the great principles known as Saptabhangi are explained. This Saptabhangi is an exhaustive methodology of describing anything, as follows:

1) - Somehow, it is
2) - Somehow, it is not.
3) - Somehow, it is and it is not.
4) - Somehow, it is indescribable.
5) - Somehow, it is and it is indescribable.
6) - Somehow, it is not and it is indescribable.
7) - Somehow, it is, it is not and it is indescribable.

For example, in describing a sick person we would use the following seven sentences respectively:.

1) He is well.
2) He is not well.
3) He is well, He is not well.
4) I cannot say if he will pull through.
5) He is well but I cannot say if he will pull through.
6) He is not well but I cannot say if he will pull through.
7) He is well, He is not well, also I cannot say if he will pull through.

These seven sentences, respectively, illustrate the use of the

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seven principles of Saptabhaṅgi in describing a thing with only apparently contradictory characteristics, which are all correct when understood in the proper context. Thus one gains a far fuller understanding of anything. (For greater understanding of this subjects see 1) *Pramāṇanayatattvāloka* of Pūjya Ācārya Ādidevasūri, 2) *Syādvādamañjarī* of Pūjya Acārya Śrī Mallişeṇasūri and 3) *Sammatitarka* of Pūjya Śrī Siddhasenadivākara).

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APPENDIX VI

(Referred to in Verse Nos. 228-229)

Five-fold Classification of Right Conduct

1. Sāmāyika - This refers to the vows taken against all sinning at the time of initiation of a Sādhu. Further, Sama means the absence of desires and aversions. Aya means gain. Thus that which leads to the gain of Samatā (equipoise and contentment) is known as Sāmāyika. At the time of the first and last Tīrthaṅkara, the original period of being a Sādhu is cut when a second initiation is done and this latter determines the hierarchical place of the Sādhu. In the period of rest of the twentytwo Tīrthaṅkaras, the hierarchy starts from the first initiation into Sāmāyika.

2. Chedopasthānīya - In this there are two words: Cheda - the termination of the first Sāmāyika and Upasthānīya - the start of the second one. This is explained in 1) above.

3. Parihāraviśuddhi - Certain types of penances and austerities are calld Parihāra. The Right Conduct of a Sādhu who has done this Tapas is known as the above type of Cāritra.

4. Sūkṣmasaṁparāya - Saṁparāya means greed. When it is present in very very infinitesimal quantity it is known as Sūkṣma. This happens for a very small time as the tenth Gunasthāna. This is that Cāritra.

5. Yathākhyāta - This is the best. It is as said and practised by Tīrthaṅkaras themselves. Here there is a complete absence of all the four great passions. This is possible only at the eleventh, twelfth, thirteenth and fourteenth Guṇasthāna.

(Explanation : As the Ātman evolves towads Final Liberation it goes through various stages - fourteen in all - called Gunasthāna. The tenth, eleventh and twelfth are less than fortyeight minutes

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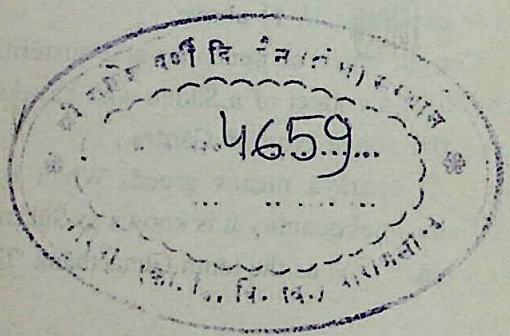
away (from Kevalajñāná and the thirteenth and fourteenth are both with Kevalajñāna. The interested reader is referred to 1) *Guṇasthānakramāroha* and 2) *Karma - Grantha* of Pūjya Śrī Devendra Sūri.)



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About the Translator

Mahesh Bhogilal, who rendered Umāsvāti's *Praśamarati - Prakaraṇa* into English, was a Yoga-bhraṣṭa of the Bhagavad-gītā, born in the cultured and wealthy family of Bhogilals. He was extra-ordinarily brilliant with a razor-sharp intellect. He had achieved distinction in the academic field but that success did not bring him peace and tranquillity of mind. By nature he was deeply religious and he had a tremendous fascination for the monastic way of life. Although born as a Jain he was 'Samadarśī. He used to visit off and on Jain Munis and discuss various matters pertaining to Jain Dharma and Philosophy. With equal devotion he used to attend lectures on the *Bhagavad-gītā*, delivered by Svāmī Cinmayānanda. *Praśamarati-Prakaraṇa* of Umāsvāti exercised profound influence on his mind. He read it over and over again, got his doubts clarified from eminent Jain Sādhus and when he felt confident that he had properly understood and grasped the deep meaning of this text he decided to render it into English for the benefit of English - knowing scholars who are interested in Jain Dharma and Jain Philosophy.

This is, perhaps, the first ever translation into English of *Praśamarati-Prakaraṇa*.

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